ΑΠΑΝΤΗΣΜΑΤΑ.

# MEMORIALS
OF
WORTHY PERSONS.

(Lights and Ornaments
OF THE
*Church* of *England.*)

## Two New Decads.

BY
*CL: BARKSDALE.*

SENECA.
*Elige eum, cujus tibi placuit & vita & oratio; & ipsius animum ante te ferens & vultus, illum semper tibi ostende, vel custodem, vel exemplum.*

*OXFORD,*
Printed by *A.* and *L. Lichfield*, for
*Edmund Thorn*, 1664.




447

Alexander Chalmers

Sum e Libris Sam
Coll: Magd: Rusell, ex dono
Oxon: 1689 Autoris.

Jgnot. 1. 5. 0 Folio Volume of
Chalmers Life. 0.5.

Contents

Barkdales Memorials - 3 Decad
Do — Do — 4th Decad
Winchcomb papers reviewd
Deputation on Winchcomb
Do — Do
Higford's advice to his Son

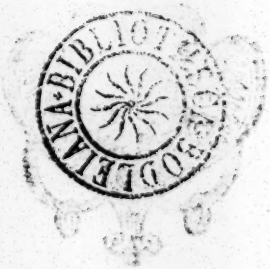
# MEMORIALS
OF
WORTHY PERSONS.
## The Third Decad.

By C. L. BARKSDALE.

*Quos Corpore non valemus, recordatione teneamus.* Hieron.



OXFORD,
Printed by *A.* & *L. Liechfield*, Printers to the Vniversity, for the Editor. 1662.


BIBLIOTHECA BODLEIANA

Nobiliſſimo Adoleſcenti,

## .EDVARDO HYDE,

Ex Æde Ch.

Illuſtriſſimi Viri

## EDVARDI

omitis de CLARENDON,

gni ANGLIÆ & Acad. OXONIENSIS
CANCELLARII Honoratiſſimi,
Filio non degeneri:

*C. B.* Ejuſdem *Cancellarii* benignitate
Rector de *Naunton* in Agro *Gloc.*
Libellum ſuum, Animi non
immemoris indicem,
Humillime D.D.

gni propago Seminis, Collegii
nriciani, Matris ac almæ decus,
Matre poſſes ſumere exemplum Tibi,
ſi eſſet inſtar omnium Clarus Pater.
ec noſtra non erunt inutilia tamen:
nt iſta fortiora quæ plures docent.

# To the Ingenuous Readers.

*GENTLEMEN,*

THe Persons *here presented, are worthy, certainly, of an* honourable *Remembrance: the* particulars *collected are such as, to me, seemed most* remarkable. *More you may find, if you desire, in the* Authours *to whom I refer you: For I would be taken only for a faithful* Collector. *The* benefit *to be received hence (which I do principally aim at) is, that you may worthily esteem of our* Church, *adorned with such excellent* examples; *and that, by your* imitation *of these,* your selves *may deserve to be, hereafter, added to the Catalogue.*

Your affectionate Servant,

Oxon. Apr. 23. Die Coron. R. Car. 2. 1662.

C. B.

## The Persons.

1. K. *Edward* 6.
2. La. *Jane Grey.*
3. Sir *John Cheek.*
4. Arch-B. *Whitgift.*
5. Mr. *Rich. Hooker.*
6. Bishop *Andrews.*
7. Bishop *Braunrig.*
8. Mr. *Tho. Gataker.*
9. Dr. *H. Hammond.*
10. Bishop *Smith.*

## Ad Librum.

*Vade, Liber, pede felici: Lectoribus esto*
*Delicium, tantis aurea Nominibus*

16. His *Body* for ſtature and figure was ſomewhat taller and bigger then ordinary, yet very comely. No man ever became the Preachers Pulpit, or the Doctors Chair, or the Epiſcopal Seat (it was called of old *Thronus Epiſcopalis*) better then he did; carrying before him ſuch an unaffected State and grandeur, ſuch a benign gravity, and a kind of ſmiling Severity, that one might ſee much in him to be *reverenced*, and more to be *loved*: yet what was venerable in him was very *amiable*, and what was amiable was very *venerable*.

17. If you pleaſe to add to your former favours (while he lived amongſt you) this laſt, of giving order and leave to adorn your *Chappel* with any *Monument* for him, you need be at no more coſt, then to inſcribe, on a *plain Stone*, the name of BISHOP BROUNRIG: This will make that Stone *Marble* enough, and your Chappel a *Mauſoleum*.

*Naz. Orat.* 23.

Πρῶτα τῶν ἐναρξαμένων τὸ ἐπαίρεσθαι τὰ χαλκᾶ.

# MEMORIALS.

## I.

## K. EDWARD VI.

*Out of Dr* Heylyns *History of the Reformation*, &c.

1. EDward, the only surviving Son of K. *Henry* VIII. was born at the Royal Palace of *Hampton Court*, *Oct.* 12. 1537. of Q. *Jane Seymour* the next wife to K. *Henry* after *Anne Bollen*. Some Ladies who had seen the Pictures of both Queens at *Whitehal* Gallery, have entertained no small dispute to which of the two they were to give preeminence in point of beauty; each of them having such a plentiful measure of perfections, as to entitle either of them to a superiority. If Q. *Anne* seemed to have the more lively countenance, Q. *Jane* was thought to carry it in the



exact

exact ſymmetry, which ſhewed it ſelf in all her features. Love which ſeemed to threaten in the eyes of Q. *Jane*, did only ſeem to ſport it ſelf in the eyes of Q. *Anne*. There was more Majeſty in the garb of Q. *Jane Seymour*, and more lovelyneſſe in that of Q. *Anne Bollen*: yet ſo, that the Majeſty of the one did excel in lovelineſſe, and that the lovelineſſe of the other did excel in Majeſty. In a word, Q. *Jane* had in her all the Graces of Q. *Anne*, but governed with an evener and more conſtant temper.

2. It hath been commonly reported and no leſs generally believed, that the child being come unto the birth, and there wanting natural ſtrength to be delivered, his Mothers belly was ripped open to give him a paſſage into the world. But there are extant two ſeveral letters to evince the contrary. Though queſtionleſſe, ſhe had a very hard labour, which brought her firſt into a very high diſtemper, and after into a very great looſneſſe, which accelerated the approach of death, to the General lamentation, *Novemb.* 12.

Her Epitaph.

*Phœnix Jana jacet, nato Phœnice. Dolendum eſt,*
*Secula Phœnices nulla tuliſſe duas.*

3. The Prince having attained unto the age of ſix years was taken out of the hands of his women, and committed to the Tuition of Mr *John Cheek* (whom he afterwards Knighted, and advanced him

him to the Provoſt-ſhip of Kings Coll. in *Cambridge*) and Dr *Richard Cox* (whom afterwards he preferred to the Deanry of *Weſtminſter*, and made chief *Almoner*.) Theſe two being in Authority, employed themſelves to his advantage in their ſeveral kinds; Dr *Cox*, for knowledge of Divinity, Philoſophy and Gravity of Manners; Mr *Cheek* for Eloquence in the Greek and Latin Tongues. Beſides which two, he had ſome others to inſtruct him in the modern languages, and thrived ſo well amongſt them all, that in ſhort time he perfectly ſpake the French tongue, and was able to expreſſe himſelf ſignificantly enough in the Italian, Greek and Spaniſh. And as for the Latin, how early a Proficient he was therein (with reference to the times wherein he lived) is yet to be ſeen in ſome Latin Epiſtles of his written to the King and others, before he was eight years old.

4. For a Companion at his book, or rather for a proxy to bear the puniſhment of ſuch errors as either through negligence or inadvertency were committed by him, he had one *Barnaby Fitzpatrick*. He had a very eaſie ſubſtitution of it. And, if it ſometimes happened, as it ſeldom did, that the ſervant ſuffered puniſhment for his Maſters errors; it is not eaſie to affirm, whether *Fitzpatrick* ſmarted more for the fault of the Prince, or the Prince conceived more grief for

the ſmart of *Fitz-patrick*. Certain it is, that the Prince entertaind ſuch a real eſtimation of him, that when he came unto the Crown, he acquainted him by letters with the ſufferings of the Duke of *Sommerſet*, inſtructed and maintained him for his travels in *France*, endowed him with fair lands in *Ireland*, his native Country; and finally made him Baron of upper *Oſſory*: which honorable Title he enjoyed till the time of his death, in the later end of Q. *Elizabeths* raign; at which time he dyed a zealous and Religious Proteſtant.

5. One thing I muſt not pretermit to ſhew the extraordinary piety of this hopeful Prince in the daies of his childhood; when, being about to take down ſomewhat, which ſeemed to be above his reach, one of his ſervants profered him a boſſed plated Bible, to ſtand upon and heighten him: Which, when he perceived to be a Bible, with holy Indignation he refuſed to do; but took it, and kiſt it, and laid it in its place, ſharply reprehending him that made the offer. A ſtrong aſſurance of that dear eſteem and veneration, in which he held that Sacred book in his riper years.

6. Having attained the Age of nine, there were great preparations made for his ſolemn Inveſtiture in the principality of *Wales*: But ſcarce were the proviſions ready, but the Kings ſickneſs brought a ſtop,

a ſtop, and His death ſhortly after put an end to thoſe preparations; the expectation of a Principality, being thereby changed to the poſſeſſion of a Crown.

7. It cannot be denyed, but that King *Henry* left the Church, in many reſpects, in a better condition then he found it; not only in order to the Reformation of Religion, which none but ſuch a maſculin Prince durſt have undertaken, but alſo in the policy and endowments of it. The Monaſteries and Religious Houſes might poſſibly be lookt upon no otherwiſe, then as ſo many excreſcences upon the body of the Church: but, Biſhopricks being more eſſential to the Conſtitution of the ſame, he did not onely preſerve, as before he found them, but encreaſe their number. Six of the wealthier Monaſteries he turned into Epiſcopal Sees, *i. e.* the Abbies of *Weſtminſter*, *Peterborough*, *Briſtol*, *Gloceſter* and *Cheſter*, with that of *Ouſney*, for the See of the Biſhop of *Oxon*; aſſigning to every new Epiſcopal See its Dean and Chapter, and unto every ſuch Cathedral, a competent number of Quire-men and other officers, all of them liberally endowed and provided for. And that the Church might be continually furniſhed with ſufficient Seminaries; he founded a Grammar School in every one of his Cathedrals, either old or new, with Annual Penſions to the Maſter and ſome allowance to be made to the Children

Children yearly; and ordained also, that in each of the two Universities there should be publick Readers, in the faculties of Divinity, Law and Physick, and in the *Greek* and *Hebrew* Tongues: all which he pensioned, and endowed with liberal Salaries, as the times then were. Besides which publick benefactions, he confirmed Cardinal *Wolsey's* Colledge in *Oxon*, by the name of King's Colledge first, and of Christ-Church afterwards: and erected that most beautifull pile of *Trinity* Colledge in *Cambridge*: Those being the two faireſt, and most magnificent Foundations in the Christian World. And as for the polity of the Church, he settled it in such a manner, that Archbishops and Bishops might be chosen, consecrated, and all the Subjects relieved in their Sutes and Grievances, without having such recourse to the Court of *Rome*, as formerly had drained the Realm of so much Treasure.

8. The Earl of *Hartford* (after, Duke of *Somerset*) the young Kings Uncle, is chosen Governour of his Person, and Protector of his Kingdoms, till he should come to the Age of eighteen years. The Protector and other Grandees of the Court presently entertain some thoughts of a Reformation. In which they found Arch-bishop *Cranmer*, and some other Bishops to be as forward as themselves: but, on different ends: endeavoured by the Bishops, in a pious zeal for rectifyin

fying such things as were amiss in God's publick Worship; but by the Courtiers, on an hope to enrich themselves by the spoil of the Bishopricks.

9. Commissioners are sent forth into all parts of the Kingdom, armed with Instructions to enquire into all Ecclesiastical Concernments, in the manner of a Visitation; directed by the King, as Supreme Head on Earth of the Church of *England*. Which Commissioners, being directed into several Circuits, were accompanied with certain learned and godly Preachers, appointed to instruct the people, and to facilitate the work of the Commissioners in all Towns and Places, where they sate. And, that the people might not cool or fall off again, in, and from that which had been taught them by the learned Preachers, they were to leave some Homilies to the same effect with the Parish-Priests: which the Arch-bishop had composed; not only for the help of unpreaching Ministers, but for the regulating and enstructing even of learned Preachers. The Preachers were more particularly instructed to perswade the people from praying to Saints, from Adoring of Images, from praying in unknown Language, and some other like things whereunto long Custom had brought a Religious Observation. All which was done to this intent; That the people in all places being prepared by little and little, might

with more ease and lesse opposition admit the total Alteration in the face of the Church, which was intended in due time to be introduced. Among the Injunctions sent with the Commissioners were these following. *viz.* "That the laws "for abolishing the Popes usurped Power be ob- "served: That the people be exhorted to works "of Faith, Mercy and Charity: That Images "be taken down: That the Bible in English, and "*Erasmus* Paraphrase be placed in the Church. "That Ecclesiastical persons promoted give ex- "hibitions to poor Scholars in the Universities. "That no Ecclesiastical person haunt Ale-houses. "That none preach without licence. That no "Curate admit to the Communion such who are "in malice with their Neighbours: That the "Holy Day be wholly given to God, except in "times of harvest: That Tithes be not detain- "ed; That Priests be not abused, *&c.*

10. The famous Preacher at Court was Father *Latimer*: who drew such multitudes of people after him to hear his Sermons; that being to preach before the King on the first Friday in Lent, it was thought necessary, that the Pulpit should be placed in the Kings Privy-garden, where he might be heard of more then four times as many Auditors, as could have thronged into the Chappel. In which place was erected afterwards a fixed and standing Pulpit for the like occasions:

occasions: especially for Lent-Sermons on Sundaies in the Afternoon: and hath so continued ever since, till these later times.

11. In the second of his raign, *An.* 1548. his Majestie declared by Proclamation *Septemb.* 23. "That for the setling of an Uniformity and Or-"der throughout his Realm; and for putting an "end to all Controversies in Religion, He had "caused certain Godly Bishops and other notable "learned men to be Congregated, or called to-"gether. And thereupon doth infer: That, "notwithstanding many of the Preachers, for-"merly licensed, had behaved themselves very "discreetly and wisely, to the Honour of God "and the contentation of his Highnesse: Yet till "such time, as the said Order should be generally "set forth throughout the Realm. His Majesty "did thereby inhibit all manner of Persons, what-"ever they be, to preach in open Audience, in "the Pulpit or otherwise, by any sought colour "or fraud, to the disobeying of his Command-"ment. And this he did to the intent; That "the Whole Clergy in the mean space might "apply themselves to prayer to Almighty God "for the better atchieving of this same Godly "intent and purpose; Not doubting but that all "his loving Subjects in the mean time would "occupy themselves to Gods honour, with due "prayer in the Church, and patient hearing of

"the

" the Godly Homilies: and ſo endeavour them-
" ſelves, that they may be the more ready, with
" thankful Obedience to receive a moſt quiet,
" godly and uniform Order throughout all his
" Realms and Dominions.

12. Here it is to be obſerved, That thoſe who had the chief directing of this weighty buſineſſe, were before hand reſolved, that none but Engliſh heads or hands ſhould be uſed therein: leſt otherwiſe it might be thought, and perhaps objected, That they rather followed the example of ſome other Churches, or were ſwayed by the Authority of thoſe forein Aſſiſtants, then by the Word of God, and the moſt uncorrupted practice of the Primitive Times. And though it was thought neceſſary, for the better ſeaſoning of the Univerſities in the Proteſtant Reformed Religion, that *Martin Bucer* and *Peter Martyr*, two eminent Divines of the forein Churches, ſhould be invited to come over: yet we find neither of them here, till the end of *November* (1548) when the Liturgie had been approved of by the King and Council, if it had not alſo paſſed the Approbation of both Houſes of Parliament.

13. The Book being finiſhed and ſubſcribed, it was with all due Reverence humbly preſented to the King: by whom it was received to his great Comfort and Quietneſſe of mind, as the Statute telleth us: and being by him commended to the

Lords

Lords and Commons then assembled in Parliament. They did not only give his Highnesse most hearty and lowly Thanks, for his Care therein; but, on perusal thereof, declared it to be done by the aid of the Holy Ghost: and thereupon it was enacted, That all Ministers in the Kings Dominions should say Common and open prayer in such order and form, as is mentioned in the same Book, and no otherwise.

14. The raign of this Young King was indeed remarkable for the progresse of the Reformation, but otherwise tumultuous in it self, and defamed by Sacrilege, and so distracted into sides and factions, that in the end the King himself became a prey to the strongest party.

15. The Physicians that attended him on his death bed whispered: That neither their Advice nor Applications had been at all regarded in the course of his sickneſſe: That the King had been ill dealt with, more than once or twice: and, That, when by the benefit both of his Youth and carefull means, there were some fair hopes of his Recovery, he was again more strongly overlaid than ever. It is affirmed by a Writer of the Popish party, (who could have no great cause to pity such a calamitous end) that the Apothecary who poysond him, for the horrour of the offense, and the disquietnesse of his Conscience, did, not long after, drown himself.

16. In

16. In his dying prayer (as it was taken from his Mouth) we have those pious words: *Lord God, deliver me out of this miserable and wretched life, and take me among thy Chosen. Howbeit not my will, but thine be done. Lord, Bless my people, and save thine inheritance. Defend this Realm from Papistry, and maintain thy true Religion.*

*Ob. 6. Jul. An. D. 1553. Æt. 16.*

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II.

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# II.

# The Lady JANE GREY.

## *Out of Dr* Heylins *History of the Reformation.*

1. SHe was eldest Daughter of *Henry L. Grey*, Duke of *Suffolk*. Her Mother was the *Ladie Francis*, daughter, and in fine one of the coheires of *Charles Brandon*, the late Duke of *Suffolk*, by *Marie* his wife, Queen *Dowager* to *Lewis* 12. of *France*, and youngest Daughter of K. *Henrie* VII. She seemed to have been born with those Attractions, which seat a *Soveraigntie* in the face of most beautiful persons: yet was her *Mind* endued with more excellent Charms, then the Attractions of her *Face*: Modest and Mild of Disposition, Courteous of Carriage, and of such Affable Deportment, as might entitle

entitle her to the name of *Queen of Hearts*, before she was designed for Queen over any Subjects.

2. These her Native and obliging *Graces*, were accompanied with some more profitable ones, of her own acquiring: which set an higher value on them, and much encreased the same, both in Worth and Lustre. Having attained unto that Age, in which other young Ladies used to apply themselves to the sports and exercises of their Sex, She wholly gave her Mind to good *Arts and Sciences*; much furthered in that pursuit by the loving Care of Mr *Elmer*: under whose charge she came to such a large proficiency, that she spake the *Latin* and *Greek* Tongues, with as sweet a *fluencie*, as if they had been natural and native to her: exactly skilled in the liberal Sciences, and perfectly well studied in both kinds of *Philosophie*.

3. Take here a story out of Mr *Ascham*'s Schoolm. p. 11. in his own words: "One example, Whether love or fear doth work more in "a child, for vertue and learning, I will gladly "report: which may be heard with some plea- "sure, and followed with more profit. Before *I* "went into *Germanie*, *I* came to *Brodegate* in "*Leicestershire*, to take my leave of that noble "*Ladie Jane Grey*, to whom *I* was exceeding "much beholding. Her Parents the Duke and the "Dutchesse,

"Dutcheſſe, with all the Houſhold, Gentlemen
"and Gentlewomen, were hunting in the Park:
"I found her in her Chamber, reading *Phædon*
"*Platonis* in Greek, and that with as much de-
"light, as ſome Gentlemen would read a merry
"tale in *Bocace*. After ſalutation, and duty done,
"with ſome other talk, *I* asked her, why ſhe
"would leeſe ſuch paſtime in the Park: Smiling
"ſhe anſwered me; *I* wiſſe, all their *ſport* in the
"Park, is but a *ſhadow* to that pleaſure that *I* find
"in *Plato*: Alas, good folk, they never felt what
"true pleaſure meant. And how came You, Ma-
"dam, quoth *I*, to this deep knowledge of plea-
"ſure, and what did chiefly allure You unto it,
"ſeeing not many women, but very few men
"have attained thereunto. *I* will tel you, ſaith ſhe,
"and tell you a troth, which perchance ye will
"marvel at. One of the greateſt benefits that
"ever God gave me, is, that he ſent me ſo ſharp
"and ſevere Parents, and ſo gentle a School-
"maſter. For, when *I* am in preſence either of
"Father or Mother, whether *I* ſpeak, keep ſilence,
"ſit, ſtand, or go, eat, drink, be merry, or ſad,
"be ſowing, playing, dauncing, or doing any
"thing elſe, *I* muſt do it, as it were, in ſuch
"weight, meaſure and number, even ſo perfectly,
"as God made the world; or elſe *I* am ſo ſharply
"taunted, ſo cruelly threatned, yea preſently
"ſometimes, with pinches, nips and bobs, and
other

"waies, (which *I* will not name, for the honour "*I* bear them,) so without measure misordered "that *I* think my self in hell, till time come, that "I must go to Mr *Elmer*: who teacheth me so "gently, so pleasantly, with such fair allure- "ments to learning, that I think all the time "nothing, whiles I am with him. And when I am "called from him, I fall on weeping, because, what- "soever I do else, but *learning*, is full of grief, "trouble, fear and whole misliking unto me. And "thus my *book* hath been so much my *pleasure*, "and bringeth dayly to me more pleasure and "more, that in respect of it, all other pleasures, "in very deed, be but trifles and troubles unto "me. I remember this talk gladly, both because "it is so worthy of memory, and because also it "was the last talk that ever I had, and the last "time that ever *I* saw that noble and worthy La- "dy. Thus far Mr *Ascham.*]

4. By this eminent proficiency in all parts of learning, and an Agreeablenesse in Disposition, she became very dear to the Young K. *Edward*: to whom *Fox* not onely makes her equal, but doth acknowledge her also to be his Superiour in those noble studies. And for an Ornament superadded to her other perfections, she was most zealously affected to the true *Protestant Religion*, then by law established; Which she embraced, not out of any outward compliance with the present cur-

rent

rent of the Times, but because her own most excellent Judgement had been fully satisfied in the Truth and Purity thereof. All which did so endear her to the King, that he took great delight in her Conversation.

5. Thus lived she in these sweet Contentments, till she came unto the years of *Marriage*, when she, that never found in her self the least spark of Ambition, was made the most unhappy Instrument of another Mans. The proud and aspiring Duke of *Northumberland* treats with the Duke of *Suffolk*, about a Marriage between the Lord *Guilford Dudly* his fourth Son, and the *Lady Jane*. The Marriage is concluded, and by *Northumberland*'s policy, the *Crown* is transferred from K. *Edward* to his Cosin the Lady *Jane*, his two Sisters the Lady *Mary* and Lady *Elizabeth* being passed by. Memorable is the Speech she made to the two Dukes, when they owned her for Queen, to this effect: 'That the Laws of the 'Kingdom, and natural Right, standing for the 'Kings Sisters, she would beware of burthening 'her weak Conscience with a yoke, which did 'belong to them: That she understood the Infa-'my of those, who had permitted the violation 'of Right, to gain a Scepter: That it were to 'mock God, and deride Justice, to scruple at the 'stealing of a shilling, and not at the usurpation 'of a Crown. Besides (said she) I am not so

'yong, nor so little read in the guiles of fortune
'to suffer my self to be taken by them. If she
'enrich any, it is but to make them the sub-
'ject of her spoil: If she raise others, it is but
'to pleasure her self with their Ruins. What she
'adored but yesterday, is to day her pastime. And
'if I now permit her to adorn and Crown Me, I
'must to morrow suffer her to crush, and tear me
'in pieces, &c. But the Ambition of the two
Dukes was too strong and violent, to be kept
down by any such prudent Considerations, So
that being wearied at last with their *Importunities*,
and overcome by the intreaties of her husband,
whom she dearly loved, She submitted unto that
necessity which she could not vanquish, yielding
her *head* with more unwillingness to the ravish-
ing Glories of a *Crown*, then afterward she did
to the stroke of the *Ax*.

6. The *Acclamations* at the proclaiming
of Queen *Mary*, were heard by the *Lady Jane*
(now no longer Queen) with such Tranquillity of
mind and composedness of countenance, as if she
had not been *concerned* in the Alteration. She had
before received the offer of a *Crown*, with as even
a Temper, as if it had been nothing, but a *Garland*
*of flowers*: and now she layes aside the thought
thereof with as much contentedness, as she could
have thrown away that Garland when the sent was
gone. The time of her Glory was so short, but
mine

nine *Daies wonder*, that it seemed nothing but a Dream, out of which she was not sorry to be awakened. The Towr had been to her a *prison*, rather than a *Court*, and interrupted the Delights of her former life by so many Terrours, that no Day passed without some new Alarm to disturb her Quiet. She doth now know the worst that fortune can do unto her: and having alwaies feared, that there stood a *Scaffold* secretly behind the *Throne*, She was as readily prepared to act her part upon the one, as upon the other.

7. Her *Death* is resolved upon: but first She must be practiced with to change her *Religion*. To which end *Feckenam* is employed: a Man, whose great parts promised him an easie victory over a poor Lady of a broken and dejected Spirit. But it proved the contrary. For, so well had She studyed the *Concernments* of her own Religion, and managed the *Conference* with him, with such a readinesse of *wit*, such Constancie of *Resolution*, and a *Judgement* so well grounded in all helps of Learning; that she was able to make *Answer* to the strongest Arguments; as well to her great Honour, as his Admiration. So that, not able to prevail with her in the change of Religion, he made offer of his service to prepare her for death. Which, though she thankfully accepted of, as finding it to proceed from a good affection; yet soon he found, that she was also aforehand with

him in those preparations, which are fit and necessary for a Dying Christian.

8. Friday, 9. *Febr.* was first designed for the day of the *Execution*: but the Desire of gaining her to the Church of *Rome* procured her the short respite of three dayes more. On Sunday night being the Eve unto the day of her *Translation*, she wrote a Letter in the *Greek* tongue, at the end of a Testament, which she bequeathed as a *Legacy* to her Sister the Lady *Katharine*, which being such a lively Picture of the excellent Lady, some lines thereof are worthy to be presented here: "I have sent you a *Book* (dear Sister) which al- "though it be not outwardly trimmed with *Gold*, "yet inwardly it is more worth then *pretious* "*stones*. If you with a good *mind* read it, and "with an earnest desire to follow it, it shall bring "you to an immortal and everlasting life: it "shall teach you to *live*, and learn you to *dy*: it "shall win you more, then you should have gained "by your wofull Fathers Lands. You shall be an "Inheritor of such *Riches*, as neither the *Covetous* "shall withdraw from you, neither *Thief* "shall steal, neither yet the *Moths* corrupt. De- "sire with *David* (good Sister) to understand "the Law of the Lord God. Live still to dy, that "you by *death* may purchase eternal *life*. Desire "the *world*: Deny the *Devil*: Despise the *Flesh*; "and delight your self only in the Lord. Be pe-

"nitent

"nitent for your sins, and yet *despair* not. Be "strong in Faith, and yet *presume* not. And *de-* "*sire*, with Saint *Paul*, *to be dissolved, and to be* "*with Christ*, with whom, even in death, there "is life. And as touching my death, rejoyce as "I do (Good Sister) that I shall be deliver'd "of this *Corruption*, and put on *Incorruption*, "For I am assured, that I shall, for lo- "sing a mortal life, win an immortal one. "The which I pray God to grant you, and "send you of his Grace, to live in his fear, and "to dy in the true Christian *Faith*: from the "which, in Gods name, I exhort you, that you "never swerve, neither for hope of life, nor for "fear of death.

9. The fatal Morning being come, the Lord *Guilford* earnestly desired the *officers*, that he might take his *Farewell* of her. Which, though they willingly permitted, yet, upon notice of it, she advised the contrary, assuring him, "That such "a *Meeting* would rather add to his Afflictions, "and her presence rather weaken then strengthen "him: That he ought to take courage from his "*Reason*, and derive constancy from his own *heart*: "That he should do well to remit this *Interview* "to the other World; that there indeed Friend- "ships were happy, and unions indissoluble, and "that theirs would be eternal, if their *souls* carried "nothing with them of Terrestrial, which might

"hinder them from rejoycing. All she could do, was to give him a *Farewell* out of a window, as he passed toward the place of his dissolution: which he suffer'd on the Scaffold on *Tower-Hill*, with much Christian meekness.

10. The Lady was led to a Scaffold within the *Tower*, by Sir *Henry Gage* the Constable; who desired her to bestow some small *gift* upon him, as a *Memorial* of her. To gratify which desire, she gave him her *Table-book*: in which she had written three sentences, in *Greek*, *Latine and English*, as she saw her Husbands Body brought unto the Chappel; which she besought him to accept as her last Bequest. The *Greek* to this effect: "That, if his executed *body* should give testimo-"ny against her before Men; his most blessed "*soul* should give an eternal proof of her Inno-"cence in the presence of God. The *Latine* ad-"ded: That *Humane Justice* was against his Bo-"dy, but the *Divine Mercy* would be for his "Soul. The Conclusion in English: That, if "her *fault* deserved punishment, her *Youth* at "least, and her Imprudence were worthy of Ex-"cuse; and, that *God and Posterity* would shew "her Favour.

11. Conducted by *Feckenam* to the Scaffold, she gave not much heed to his Discourses, but kept her eyes upon a *Prayer-book* of her own. And, being mounted on the *Throne*, from which she

was

was to receive a more excellent *Crown*, then any which this vile Earth could give her, she addressed her self in some few words to the standers by, letting them know; "That her offence was not "for having layd her hand upon the Crown, but "for *not rejecting* it with sufficient Constancy: "That she had lesse erred through *Ambition*, "then out of *Reverence* to her parents; yet such "Reverence deserved punishment: That she "would willingly admit of death, so to give "*satisfaction* to the injured State: And that she "had justly deserved this punishment, for being "made the *Instrument*, (though an *unwilling* In-"strument) of Anothers ambition. Then, having desired the people to recommend her in their prayers to the mercies of God, being ready for the *block*, with the same clear and untroubled Countenance, wherewith she had acted all the rest of her *Tragedy*, she said aloud the Psalm of *Miserere mei Deus*, in the English Tongue, and so submitted her pure neck to the Executioner. *An.* 1553.

*Mireris* Janam Graio *Sermone loquutam?*
*Quo primum nata est tempore*, Graia *fuit.*
*Camd. in Reliq.*

# III.

# Sir JOHN CHEEK.

*Out of his Life prefixed to* The hurt of Sedition, *written by Dr.* Langbane.

1. THIS learned and worthy man fell immediately, from the womb of his Mother, into the lap of the Muſes; being both born and bred within the liberties of that famous nurſery of good Letters, *Cambridge*. He ſeems to have been of no vulgar extraction, for two of his Siſters were fairly matched, one to Dr. *Blith*, the Kings profeſſor of Phyſick; and *Mary*, another of them, to *William Cecil*, afterwards Lord *Burghley*, a moſt able Miniſter of State.

2. Certainly, his deſerts were ſo far above vulgar and ordinary, that they quickly purchaſed him a Fellowſhip in S. *Johns* Colledge: and it may be diſputable, whether in point of learning, he owed more to the place, or the place tohim. His eminency was ſo generally taken notice of by the whole

whole University, that they pitched upon him for the sole manage of two weighty, but honorary employments, of their publick Orator and Greek Reader.

2. In the discharge of this later he went over all *Sophocles* twice, all *Homer*, all *Euripides*, and part of *Herodotus*, to his Auditors benefit and his own credit: which was all the Salary he then had: till King *Henry* VIII of his royal bounty endowed that and the other Chairs with the liberal Allowance of XL pounds *per annum*; and, upon the sole Commendatories of his former deservings, conferred that honour on him, to be the first *Regius professor* of the Greek tongue in *Cambridge*, as Sir *Thomas Smith* was of Law.

4. These two especially by their advice and example brought the study of Tongues and other politer learning first into request in that University. Upon hopes of facilitating the Greek Tongue, they attempted to reduce it to the antient, but obsolete manner of pronuntiation: an innovation quickly observed by B. *Gardiner*, the Chancellor, and repressed by a strict Injunction, *May* 21. 1542. And though at last, after several Writings, Mr. *Cheek* was content to submit to that one unanswerable Argument of the Chancellors *Authority*; yet his Rules and Practice had taken such deep root in his Auditors, that by them it was propagated through this whole Kingdom:

dom: and that we English-men speak Greek, and are able to understand one another, we must acknowledge it to be a special effect of Mr. *Cheek's* rare ingeny.

5. That famous King, *Henry* VIII, thought it fit to call this great light of Learning out of the shadow: and so he did *July* 10. 1544. and to his Custody he then committed the most precious Jewel of the Kingdom, the young Prince *Edward*, being at that time not full seven years of age. What progresse he made under this Director of his studies, appears by those noble Reliques of his industry and sufficiency, both in Greek and Latine, which are still preserved in his Majesties Library at S. *James*.

6. It may be truly said, that under God Mr. *Cheek* was a special Instrument of the propagation of the Gospel, and that Religion which we now professe in this Kingdom. For he not only sowed the seeds of that Doctrin in the heart of Prince *Edward*, which afterwards grew up into a general Reformation when he came to be King; but by his means the same saving truth was gently instilled into the Lady *Elizabeth*, by those who by his procurement were admitted to be guides of her younger studies. Such were, first *William Grindall*, and after him *Roger Ascham*, who had formerly been his Scholar in the Coll. and successor in the Orators place in the University: a man dear unto him

for

for similitude of studies, but more for his zeal to the true Religion.

7. *An.* 1547. When the young King was wel settled in his Throne, he admitted Mr. *Cheek* to be one of his privy Chamber. This accrue of Honour to her son made his learned Mother the University a suiter to him for protection in those stormy times: who in her Lerters to him gives him such an Elogie, as must not be omitted here. This it is: *Ex universo illo numero clarissimorum virorum* (*Clarissimè Cheece*) *qui ex hac Academia in Remp. unquam prodierunt, Tu unus es, quem semper Academia, præ universis aliis, & præsentem complexa est, & absentem admirata est: quam Tu vicissim plusquam universi alii & præsens ornaveras, & absens juvas.*

*An.* 1551. When his Majesty was pleased to make a doal of Honours among his deserving Subjects; Mr. *Cheek* was not forgotten: He, with his Brother in Law Secretary *Cecil*, were then Knighted, This was but a foundation upon which the gratefull Prince had a purpose to erect higher preferments, had not the hand of Providence so soon snatcht him away into another Kingdom, to invest his temples with a more glorious Crown. This was done *July* 6. 1553. not long after he had called Sir *John Cheek* to sit at the helm of State, the Council Boord. In this common losse of so good a King, He, good man, had more then a com-

mon ſhare. Being clapt up in priſon *July* 27. he was ſtript of the greateſt part of his honours, and all his fortunes: but his Perſon was ſet at liberty *Sept.* 3. and not long after we meet with him in *Germany*, either a forced or a voluntary exile.

9. From thence he paſſed into *Italy*, and by the way left thoſe adverſary Epiſtles of *Winchester* and himſelf with his Friend *Cœlius*, who put them in print without the Authours privity. At his return to *Germany*, he was kindly entertained at *Strasburg*, where he took up his old trade, and ſet up ſhop again, being choſen Profeſſor of the Greek tongue in that place. This was a treaſure which maintained him in his exile: this he had not confiſcate to the Queen: this eſcaped the diligence of the Searchers, when he conveyed it out of the Kingdom.

10. Here he lived about two years in good repute, till I know not what unlucky ſtars put him upon a journey into the Low Countries. Some have ſaid it was to marry a wife: but what need of that, when he was already matched to a young Lady; who lived to ſee many happier days after his deceaſe, and dyed well nigh threeſcore years after him, *An.* 1616. *Sleidan* tells us he went into low *Germany*, *ut uxorem educeret*, to fetch his wife thence, who belike was lately come over out of *England*, and meant to ſettle with him at *Strasburg*. But in his return from *Bruxelles* to *Antwerp*,

*Antwerp*, *May* 15. 1556, both Sir *John Cheek* and Sir *Peter Carew* were way-laid by the Provost Marshall for K. *Philip*, beaten from their horses, tyed hand and foot to the bottom of a Cart, and so conveyed hood-winkt to the next Haven; where they were shipt under hatches, and their first landing place was the Tower of *London*, where they were committed to close prison. Sir *Peter Carew* out-lived his Troubles, and under-went many honourable services under Queen *Elizabeth*, and dyed *An.* 1575.

11. Sir *John Cheek's* lot was somewhat harder: he was put to this miserable choise, either to forgo his life, or what is far more precious, his liberty of Conscience. No mean: neither his great Learning, nor his known integrity, nor the intercession of his friends, and among them Abbot *Fekenham* (a man which could do somewhat with Queen *Mary*) could compound for his pardon at any lower rate, then the recantation of his Religion. Upon this he was soon restored to his liberty, but never to his content. The sense and sorrow for himself, and the dayly sight of that cruel butchery which was exercised upon others for the constant profession of the truth, made such deep impressions in his broken soul, as brought him to a speedy, but comfortable end of a miserable life.

12. He dyed at *London* in the house of *Peter Osbern*

*Osbern* Esq; *Sept.* 1557. He left one Son, which bare his name, a comely young man and a stout slain in his Princes service in *Ireland* 1580. but the issue of his brain was more numerous; *De pronuntiatione Græcæ linguæ, Panegyricus Edvardo VI. De obitu Buceri, De Eucharistia Sacramento, Maximi Monachi Asceticus*, &c. His Body lyes buryed at Saint *Albans, Wood-street*, with this Epitaph:

*Doctrinæ Checus linguæque utrinsque Magister,*
*Aurea naturæ fabrica morte jacet.*
*Non erat è multis unus, sed præstitit unus*
*Omnibus, & patriæ flos erat ille suæ.*
*Gēma Britanna fuit: tam magnum nulla tulerunt*
*Tempora thesaurum: tempora nulla ferent.*

IV.

# IV.

## Dr. *JOHN WHITGIFT* Arch-biſhop of *Canterbury*.

*Out of his life written by Sir* George Paul, *Controller of his Graces houſhold.*

1. HE came of the antient family of *Whitgift of Whitgift* in *York-ſhire*, the eldeſt ſon of a Merchant *Henry Whitgift* of great *Grimſly* in *Lincolnſhire*, and was there born *An.* 1530. He was taught (among other young Gentlemen) by his Unkle *Robert Whitgift* Abbot of *Wellow*. In which time (as he was pleaſed often to remember) he heard the Abbot ſay: *That they and their Religion could not long continue; becauſe* (ſaid he) *I have read the whole Scripture over and over, and could never find therein that our Religion was founded by God.*

2. His Uncle finding an extraordinary forwardlyneſſe in him, ſent him afterwards, to *London*, where he became a Scholar in *S. Anthonies* Schoole, and boarded at his Aunts Houſe in

*Pauls*

*Pauls* Church-yard. From thence he repaired to *Grimsly* to his Parents, being thrust out of doors by his Aunt, because he would not goe with her to *Mass*, imputing all her domestick misfortunes to her harbouring such an *Heretick* in her House: and for a *Farewell* told him; *That she thought at the first, she had received a Saint into her House, but now she perceived he was a Divel.*

3. His Parents finding his proficiency, by the direction of his Uncle, sent him to *Cambridge*, Dr. *Ridley* made him Scholar of *Pembroke Hall*: thence, Dr. *Pearn* chose him Fellow of *Peter house*: Being there fallen grievously sick, the Doctor (who lov'd him for his good parts) placed him with a good woman near the Colledge, visiting him oft, and charging her to spare no cost for his recovery: *If he lives* (said he) *he will be able to pay you himself: if he dye, I will satisfy you.*

4. After his recovery, Dr. *Pearn*, finding he purposed to travel Beyond Sea to avoid the *Visitors* sent by Queen *Mary*, conferred with him, and seeing him resolute in his Religion, upon many good and sound reasons (as the Doctor often acknowledged) willed him *to be silent, and quiet*, and he would so order the matter, that he might keep his Religion and not leave the University: which the good old man justly performed.

5. After

5. After he was entred into the *Ministry* (which was upon the year 1560) being to preach his first publick Sermon in S. *Maries*, he chose for his Text that excellent saying of S. *Paul*, *I am not ashamed of the Gospel of Christ*, &c. Wherein his singular method, choice of matter, and judicious handling thereof were such, that his whole Auditory, especially the Chief of the University, grew into great Admiration of those great parts in so young years.

6. From being Fellow of *Peter* House, he succeeded Doctor *Hutton* in the Mastership of *Pembroke* Hall, and being Chaplain to Doctor *Cox* Bishop of *Ely*, he had a *Prebend* there. He was also chosen the Lady *Margarets Professor* of Divinity, and afterwards the Queens. The Queen, having heard him preach, said he had a *White gift* indeed, made him Master of *Trinity* Colledge, and caused him immediately to be sworn her Chaplain, *An.* 1567.

7. He govern'd the Colledge for five years space with great quietnesse, untill Mr. *Tho. Cartwright* (a Fellow of that Colledge) his last return from beyond the Seas. Whose first discontentment grew from the Queens neglect of him at a Disputation before her Majesty in the University.

8. The Master being from home, Mr. *Cartwright* with some of his adherents made three

Sermons upon one Sunday, and so vehemently inveighed against the Surplice and other Ceremonies, that they of the Colledge at Evening Prayer, laid aside their Surplices, three only excepted.

9. Doctor *Whitgift*, after that Mr. *Cartwright* had broached his dangerous Doctrin, used to confute it in the same Church, the next Sunday following, and settled the judgment of many; and fore-seeing these sparks of sedition, if not timely quenched, would grow to a great flame, often sent to Mr. *Cartwright*, and in friendly manner advised him to surcease from those courses: but finding him wilfull and obstinate, highly conceited of himself and a despiser of others that were not of his mind, and a refuser of any fair tryal of his cause by Conference or writing; caused him to be expelled the House, and deprived likewise of the *Margarit* Lecture: *An.* 1570.

10. Not long after, the *Disciplinarians* published a seditious Treatise entituled, *An Admonition to the Parliament*: the summary of their opinions and slanders. And in regard of the applause it found among the greener heads, given to novelty, Doctor *Whitgift* answers it. *Cartwright* replyes, and Doctor *Whitgift* defends his Answer. A second Reply being publisht by *Cartwright*, the Doctor addresses himself to answer that too, but is dissuaded by his judicious friends, and especially

especially by Doctor *Whitaker* in a Letter, wherein are these among other words concerning the Authour: *Verbis ludit, sententiis dormitat, & plane indignus est, qui à quopiam docto refutetur.*

11. In his ten years Government of *Trinity* Colledge, Doctor *Whitgift* bred many excellent Scholars (six whereof were in his time *Bishops*, and some great *States-men:* he procured an Amendment of the *Statutes* of the Vniversity; and as the causes he dealt in were alwaies just, so his success was ever prosperous, through his wisdom and stoutnesse. And yet that *stoutnesse* was so well tempered and mingled with his other vertue of *mildnesse* and patience, that Mr. *Hooker* made this true observation of him; *He alwaies govern'd with that moderation, which useth by patience to suppresse boldnesse, and to make them conquer that suffer*: which well suted with his Motto, *Vincit qui patitur.*

12. *An.* 1577. He was chosen to be **Bishop** of *Worcester*, consecrated 21. *Apr.* and having taken leave of the Vniversity and Colledge by preaching of peace publickly and privately, he was in *June* following attended on his way to *Worcester* by a great Troup of the chiefest persons, full of sorrow for their losse of so excellent a Governour. The *Queen*, to shew her Bounty and Love, forgave him his *first fruits*, and gave him the disposing of all the *Prebends* of that Church during his Continuance there.

13. He

13. He found the *Bishoprick* at his first comin much impaired by his Predecessors, in long Leas and Grants: but that which most troubled hi was the letting of the *Rent Corne* of his two be Mannors, *Hollow* and *Grimley*, the chief uphold ing of the Bishops hospitality. To redeem th said Corn from a powerfull Tenant, the Bisho was contented, by way of Composition to giv three hundred pound out of his own purse to hav the lease surrendred.

14. There was such mutual love between th *Gentlemen* and the *Bishop*, that they delighted t converse much together. And if the Bishop un derstood of any jar or discord, he would send fo both parties (under pretence of some service t be done) and make them friends. If they were froward against perswasion, he would interpos his Authority, as *Vice President of Wales* (which place her Majesty bestowed on him shortly after he was made Bishop) and threaten the obstinat with imprisonment.

15. He had a special care of his own *family* (as behoved him) and of his *Attendants* nee unto him; and to avoid all colour of corruption would never receive informations or petitions in his private Chamber but abroad, by the Petitioners themselves; in so much that a Gentleman of his Bed-chamber making request he might have the delivery of *Suitors Petitions*, and indorse

indorse their Answers, he grew into such dislike, that he presently discharged him.

16. Her Majesty out of her experience of his wise and prudent Government, was pleased (upon complaint of the many discords and disorders in the two Cathedral Churches of *Lichfield* and *Hereford*) to direct two Commissions unto him for the *visiting* of the said Churches. He reformed them both, and ordained them *Statutes* for their better Government.

17. Arch-bishop *Grindal*, laboured him in most earnest manner to accept of the Arch-bishoprick, being himself contented to shake off his cares, and receive from her Majesty some yearly Pension: which Bishop *Whitgift* utterly refused, and in presence of the Queen her self besought pardon in not accepting thereof, upon any condition whatsoever, in the life time of the other. Whereupon the Queen was graciously pleased to say: *As she had made him an Arch-bishop, so he should dye an Arch-bishop*: As he did shortly after.

18. He was advanced to the Arch-bishoprick of *Canterbury*, *Sept.* 24. 1583. At his first entrance he procured an Order for the abatement of his *first fruits*: he recover'd from the Queen a thousand Acres of Land, and by abating the fines of his *Impropriations* encreased the Pensions of *Curates*.

19. Her Majesty commanded him to be vigilent and carefull for the reducing of *Non-Conformists*, much strengthened by his Predecessors connivency. Wherein he had much adoe, many conflicts, and was opposed by some great Personages. Concerning whom he thus writeth: 'I trust those that love me indeed, will not so lightly cast off their old friends for any of these new fangled and factious *Sectaries*, whose fruits are to make division. --- If my honourable friends should forsake me, when I think to deserve best and in a manner consume my self to satisfie that which God, her Majesty and the Church requireth of me, I should be evil rewarded. *Sed melora spero.* --- The slanderous tongues of this uncharitable Sect, reported that I am become a *Papist*: but it proceedeth from their leudness, not any desert of mine, *&c.* But how is it possible that I should perform the charge, which I have undertaken, after so long liberty, and lack of Discipline, if a few persons, so meanly qualified (as most of these factious *Sectaries* are) should be countenanced against the whole state of the *Clergy* of greatest account both for learning, years, staidness, wisdome, religion and honesty; and open breakers and impugners of the Law, young in years, proud in conceit, contentious in disposition, should be maintained against their Governours seeking to reduce them

'them to order and obedience, *&c.* The day will 'come, when all mens hearts shall be opened. 'In the mean time I will depend upon him, who 'never faileth those, that put their trust in 'him.

20. *An.* 1587. *Tho. Bromley* (the then Lord Chancellor) dyed. Whereupon it pleased her Majesty to discover her gracious inclination, to have made the *Arch-bishop Lord Chancellour of England.* But he excusing himself in many respects, that he was grown into years, and had the burthen of all Ecclesiastical businesses laid upon his back (which was as much as one man could well undergoe, considering the troubles with so many *Sectaries* that were then sprung up) desired to be spared; and besought her Highnesse to make choice of Sir *Christopher Hatton*, who shortly after was made *Lord Chancellour* in the *Arch-bishops house* at *Croydon*; thereby the rather to grace the *Arch-bishop*. His advancement did much strengthen the Arch-bishop and his friends, and withall, the Earl of *Leicester* and his designments came soon after to an end.

21. *An.* 1588. Upon the death of the Earl of *Leicester*, the Chancellorship of *Oxford* being void, divers of the Heads and others of the University made known unto the *Arch-bishop* their desire to chuse him their *Chancellour*, although he was a *Cambridge* man. To whom he returned

this Answer; *That he was already their friend, whereof they might rest assured, and therefore advised them to make choice of some other in near place about the Queen, that might assist him on their behalf; and both at the Council-board, and other places of Justice, right them many waies, both for the benefit of their University, and of their Colledges.* And therewithall recommended unto them Sir *Christopher Hatton*, being sometime of that University. Whom accordingly they did chuse for their *Chancellour*, and whom the *Arch-bishop* ever found a great *Assistant* in bridling and reforming the imtemperate humour of those *Novelists*, who by the Countenance of some great personages were now grown to a strong head.

22. It was in their *Assemblies Classical* and *Synodical* concluded, that the *Discipline* should, within a time limited, be put in practice, and erected all *in one day* by the Ministers together with the people: whom those *Disciplinarians* bragged to be already enflamed with zeal to lend so many thousand hands, for the advancement of their Cause. In their publick Sermons and Exhortations (as in their private *Conventicles*) they did alienate the hearts of their Auditors from all obedience of the Ecclesiastical Magistrates. As namely Mr. *Cartwright*: who also in his prayer before his *Sermons*, used thus to say: *Because they* (meaning the Bishops) *which ought to be pillars*

*pillars in the Church, do hand themselves against Christ and his truth; therefore, O Lord, give us grace and power, all as one man, to set our selves against them.* Which words, by way of *Emphasis*, he would often repeat. And doth not *Udall* threaten, that the Presbytery shall prevail, and come in by that way and means, as shall *make all their hearts to ake*, that shall withstand or hinder the same.

23. Great was the *temper and moderation* of the good *Arch-bishop* in handling these sinnes. In his time *Brown* was changed from his fansies, and afterwards obtained a Benefice called *Achurch* in *North-Hamptonshire*, where he became a painfull Preacher. He did not, though he might have blemished with her Majesty the reputations of some in great place for favouring the *Libellers* and *Libels*, which had stowage and vent in their Chambers. He procured at her Majesties hands both pardon and dismission for Mr. *Cartwright* and the rest out of their troubles. For which Mr. *Cartwright* held himself much obliged, and in his letters acknowledgeth *his bond of most humble duty so much the straiter, because his Graces favour proceeded from a frank disposition, without any desert of his own.*

24. The Arch-bishop hath been heard to say, *That if Mr.* Cartwright *had not so far engaged himself, as he did, in the beginning, he thought veri-*

*ly,*

*ly, he would in his later time have been drawn to Conformity.* For, when he was freed from his troubles he often repaired to the *Arch-bishop*, who used him kindly, and was contented to *tolerate* his preaching in *Warwick* divers years, upon his *promise* that he would not impugn the laws, orders and government in this *Church of England*, but perswade and procure, so much as he could, both publickly and privately, the estimation and peace of the same. Which albeit he accordingly performed, yet when her Majesty understood by others, that Mr. *Cartwright* did preach again (though temperately, according to his promise made to the *Arch-bishop*:) She would by no means endure his preaching any longer without *subscription*; and grew not a little offended with the *Arch-bishop* for such *conniving* at him. Not long after Mr. *Cartwright* dyed rich, as it was said, by the benevolence and bounty of his followers.

25. An. 1592. After the death of Sir *Christopher Hatton*, Sir *John Puckering* was made *Lord Keeper*, who shewed himself a friend to the *Church*, to the *Arch-bishop* and his proceedings, and acknowledged him a furtherer of his Advancement. Sir *Thomas Egerton* Master of the *Rolles* succeeded him, 6. *May.* 1596. a lover of learning, and a most constant favourer of the *Clergy* and *Church-government* established: as also a faithfull loving friend to the *Arch-bishop* in all his

his affairs: In ſo much as after his advancement to that honour, and that the Earl of *Eſſex* and the Arch-biſhop concurred together, being alſo further ſtrengthned by the friendſhip and love of Sir *Robert Cecil* Principal Secretary, he began to be fully revived again. And her *Majeſty* finding in him a zealous care, and faithfull performance of his duty, laid the burthen of the Church upon his ſhoulders, telling him: *That, if any thing went amiſs, be it upon his ſoul and conſcience to anſwer it: for ſhe had rid her hands, and looked that he ſhould yeeld an account, on her behalf, to Almighty God.*

26. And now, though the Arch-biſhop was in this ſingular favour and grace with his Majeſty, ſo that he did all in all for the managing of *Clergy-affairs*, and diſpoſing of *Biſhoprieks*, and other Eccleſiaſtical promotions; yet was he never puffed up with pride, nor did any thing violently againſt any man. For he ever obſerved this rule, *That he would not wound, where he could not ſalve.* So that it was truly noted by the Earl of *Salisbury* a great Counſellour, in the Star-chamber when *Pickering* was there cenſured for libelling againſt him after his death: *That there was nothing more to be feared in his Government (eſpecially toward his later time) then his mildneſſe and clemency.* And ſome younger ſpirits were of opinion that he was much to blame in that kind, and ſometimes

times would be bold to tell him: *That he knew not his own strength with her Majesty.*

27. As you may perceive his *clemency* towards the irregular sort, so, towards the conformable he was carried with an exceeding tender respect and *kindnesse*. He loved a learned *Minister*, vertuous and honest, with all his heart, framing himself unto that rule of *Aristotle*, which directeth a good Magistrate, *to be as carefull in encouraging good men according to their merits, as in punishing the bad according to the quality of their offenses.* If he found a *Scholar* of extraordinary gifts or hopes, that out of *wants* grew discontented, and enclined to *Popery* or *Puritanism* (as most of their discontentments and way-wardnesse proceedeth thence) him would he gain both with supplies of *mony* out of his purse, and *preferments* of his own gift, or otherwise as opportunity served.

28. Neither was his *Bounty* wanting to men of learning and quality of *forrein* Countries. Sundry times sent he mony to Mr. *Beza* out of his own purse, besides the general *Collections* for *Geneva*. Upon which occasion many letters passed between them. In his letter *Mar.* 8. 1591. *Beza* confesseth: *That he never intended to touch, or impugne the Ecclesiastical policy of this Church of* England, *nor to exact of us to frame our selves or our Church to the pattern of their Presbyterial Discipline*, &c. *That as Queen* Elizabeth *was the true nursing*

*nursing Mother of the Church of Christ, so* England *and our English Church was both the harbour of the Godly, and the preserver of all other Reformed Churches.* So far was he also from esteeming the Arch-bishop an *Antichristian Prelate*, as he never omitted to term him, *A most Reverend Father in Christ, and his most honoured good Lord.* I wish that our *Disciplinarians*, who seem to direct themselves by the *rule of Geneva*, would learn thus to *Discipline* their tongues with him, and imitate his *Modesty*.

29. Although *Monsieur Buse*, a French Minister, who read weekly a *Lecture* in Latin in his Chappel, by his French pronunciation and want of good delivery, did somewhat blemish the goodnesse of the matter which he handled, yet the *Arch-bishops* property ever was, to cherish and *encourage* him, and all others that preached before him, and was never heard to give the *Preacher* distast, but rather would commend, or excuse him against other mens *censures*; saying, "If he "were young, better experience would correct "his defaults: and if he were in years, he was "in that respect to be borne withall: alledging "for both, that some would take exceptions some-"times, rather to satisfy their own too much cu-"riosity, then for any just cause of dislike in the "Preacher.

30. As his continual endeavours were to reward

ward those of *best* gifts, and to encourage those of *meaner*; so (as often as Church and State-affairs gave him leave) he was industrious in propounding wholesome Doctrine to the people, and a worthy *pattern* of true Divinity and diligence unto all others of the Clergy. When he was Bishop of *Worcester* (unless extraordinary businesses of the *Marches of Wales* hinder'd him) he never failed to *preach* upon every Lords-day; many times riding five or six miles to a *Parish-Church*, and after Sermon came home to dinner. The like he did also when he was *Arch-bishop*, and lay at *Croydon*, the Queen being in her Progresse. No Sunday escaped him in *Kent*, where the Gentlemen would exceedingly resort unto him: and he would often preach so early in the morning in some *Parish-Church*, both in *Worcester* and *Canterbury*, that he came afterwards to the Sermon in the *Cathedral-Church*.

31. His gift that way was excellent, as if you had heard Saint *Augustine* himself, or some of the ancient Bishops in the primitive Church: his *gesture* and action in the Pulpit so grave and decent, his *words* coming from him so fatherly and comely, and though plainly (for the most part) and without affectation, yet alwayes elegantly, with special choice, and substantial matter, full of good and sound learning; plentifull in Authorities out of Scripture, Fathers and Schoolmen,

so

ſo ſingularly applied, that he much affected his Auditory therewith. And his *pious life* was anſwerable to his religious Sentences. He never preached, but he firſt wrote his notes in *Latin*, and afterward kept them during his life. "For "he would ſay, that whoſoever took that pains "before his preaching, the older he waxed, the "better he ſhould diſcharge that duty; but "if he truſted only to his memory, his *preaching* "in time would become *pratling*.

32. When he was Biſhop of *Worceſter*, he did much good alſo by his often *conference* and conventing of the *Papiſts*, whom he uſed with mild and temperate ſpeeches, and thereby got many of them to conform themſelves, both Gentlemen and others: whereby, as at his firſt coming he found many *Recuſants*, ſo he left very few at his coming thence. Immediately after he came to be *Arch-biſhop*, he convented before him the chiefeſt, and moſt learned *Recuſants* throughout all *England*: He alſo wrote letters to the *Biſhops*, his brethren, within the Province of *Canterbury*, to proceed with the *Recuſants* by their Authority Eccleſiaſtical, and *cenſures* of the Church, and called yearly upon them for an account of their doings.

33. An. 1600. In the time of *Eſſex*'s diſloyalty, the *Arch-biſhop* ſent threeſcore men well armed to ſhew themſelves before the *Court*: of whoſe arrival Secretary *Cecil*, with the reſt of the Lords

Lords of the Council were right glad, and said *He was a most worthy Prelate.* They had speedily a leader appointed them, and marched presently and were the first that entred into the Gates of *Essex house*: and in the first Court made good the place untill the Earl yeelded himself, and was by the Lord *Admiral* brought to *Lambeth house*, where he remained an hour or two, and was from thence conveyed to the *Tower*. The Arch-bishop had like wise in readinesse foure Horse-men well appointed, and expected directions from the Court, how to dispose of them. The next morning, he sent a Gentleman to know how the *Queen* did, and how she rested all night. To whom she made Answer, *That she rested and slept the better for his care the day before: but I beshrew his heart* (said she) *he would not believe this of* Essex, *though I had often told him, it would, one day thus come to passe.* But indeed, the *Queens* own recommendation of the *Earl* had wrought this good opinion of him in the *Arch-bishop.*

*An.* 1602. *Mar.* 24. dyed *Queen Elizabeth.* And although the *Arch bishop* was much dejected and grieved for the losse of his dear Soveraign and *Mistress*, who had so highly advanced him: yet he with the rest of the Lords, repaired immediately to *Whitehall*, and after two hours sitting in *Council*, about the penning of the *Proclamation*, *He* principally (as his place required) with a cheerfull

cheerfull countenance, and the rest of the *Lords* in like sort, accompanying him, first at the *Court gate* at *Whitehall*, with the applause and unspeakable comfort of all the people, proclaimed her most rightfull Successor, *King James*. Afterwards in like cheerfull sort, the *Arch-bishop* with the rest of the *Lords*, trouped up to the *Cross* in *Cheapside*, and there with like acclamation of the Lord Mayor and Citizens proclaimed him again. The People and Citizens took great comfort in the presence of the *Arch-bishop*, as if they nothing doubted, but that all went well for the State in that Council, among whom He was present.

35. Besides the pains, which he took himself, many years, with a number of worthy *young Gentlemen* in reading to them thrice a day, he took into his house, besides his *Chaplains*, divers of quality to instruct them in the *Mathematicks*, and other Lectures of sundry *Arts* and *Languages*; giving them good allowance and preferments otherwise, as occasion was offered. And besides the many *poor Scholars*, whom he kept in his house till he could provide for them, and prefer them, he also maintained divers in the University, at his own charge.

36. He kept also for the exercise of *Military Discipline*, a godly *Armory*, and a fair *Stable* of great Horses: insomuch as he was able to arme at all points both horse and foot, and divers times

had one hundred foot, and fifty horse of his own servants muttered and trayned: for which purpose he entertained *Captains*, &c. His house, for the *Lectures* and *Scholastick exercises* therein performed, might justly be accounted *a little Academy*, and in some respects superiour, &c. His Domestick *Chaplains*, both before and since his death, attained to the chiefest honours and dignities in our Church and Common-wealth; namely, *Bancroft*, *Ravis*, *Barlow*, &c.

37. He carried himself with great *Resolution* and courage in the determination of Causes belonging to his proper Cognizance. When a *Gentleman* of good note told him once, that the *Lords* of the Council were of another opinion then his *Grace*: *What tellest thou me* (said the Arch-bishop) *of the Lords of the Council? I tell thee, they are to these Cases to be advised by us, and not we by them.* He would upon such occasions oftentimes say unto his privare friends, toward his later time: *That two things did help much to make a man confident in good causes: namely*, Orbitas & Senectus: and (said he) *they steed me both.*

38. He gave *Audience* unto *Suitors* twice a day, and afforded them set hours for their *dispatch*, at which time, he would so courteously intreat them, giving so mild and gentle Answers, that even they that sped not in their suits, did depart without discontentment. Wherein I may justly compare

pare him unto *Titus*, *qui neminem unquam à se tristem dimisit*. He often feasted the *Clergy*, *Nobility*, and *Gentry* of his Dioceſs and Neighbourhood: at *Chriſtmas*, eſpecially, his *Gates* were alwayes open, and his *Hall* ſet twice or thrice over with ſtrangers. Every year, he entertained the *Queen* at one of his houſes (and ſome years twice or thrice) who beſides other favours, would bid him *Farewell* by the name of her *Black Husband*, &c.

39. His Charity is teſtifyed by that notable *Monument*, his *Hoſpital* of the bleſſed Trinity in *Croydon*, which he built very fair and Colledge-wiſe, for a Warden and eight and twenty Brothers and Siſters. He builded alſo near unto it a goodly *free School*, with a School-maſters houſe, allowing to the School-maſter twenty pounds by year for ever. And when he had finiſhed and done the whole work, he found himſelf *no worſe in his eſtate*, then when he firſt began, which he aſcribed unto the extraordinary bleſſing and goodneſſe of *God*. After which, when the *French* Ambaſſador (by whom he was reputed a *peerleſſe Prelate* for piety and learning,) enquiring what Books he had written, was told, He had only publiſhed certain Books in the Engliſh tongue, *in defence of the Eccleſiaſtical Government*, and that he had founded an Hoſpital and a School: The Embaſſador replyed, *Profecto Hoſpitale ad ſublevandam paupertatem*,

*& Schola ad instruendam juventutem, sunt optimi libri quos Archiepiscopus conscribere potuit.*

30. 1603. *Ap.* 28. He was the principal Mourner at the funeral of Queen *Elizabeth*; crowned and anointed King *James* Jul. 25. being visited by his Majesty in his sickness, spake to him earnestly in Latin, and by his last words, *pro ecclesia Dei, pro ecclesia Dei*, was conceived by the King to commend unto his royal care (as he had done sundry times before) the Church of *England*. *Ob. ult. Feb. hora* 8. *pomerid. An. Dom.* 1603. *Æt.* 73.

V.

# V.

## Mr *RICHARD HOOKER*:

### *Out of his life, written by the R.R. Biſhop of* Exeter, *Dr* Gauden.

1. HE was born in the *Weſt*, either in, or not far from the City of *Exeter*, *An.* 1550. (A Country that is, as Mr *Cambden* obſerves, *ferax ingeniorum.*) But with what preſages of his future eminency, there is not any notice to be had. One of his *Uncles*, was Chamberlain of *Exeter*, in Mr *Hookers* Youth, and contributed both care and coſt toward his Education in the free School there. His *Parents* need no other monument of honour, then this, that they were bleſſed with ſo *worthie* a Son.

2. This excellent Perſon had a *body and ſoul* every way ſo adjuſted and ſuited to each other, that they were like meet pairs happily married together, and living peaceably. His outward aſpect

and *carriage* was rather comely than Courtly, his looks alwaies grave and reserved: his soul more looking inward then exspatiating at his eyes, or taking the outward prospect of his senses. He went alwaies, as if he meditated some great and good *design*: what he designed he industriously acted, without affectation or ostentation.

3. His *words* were alwaies sober and well-ordered: not more in number, then weight. He was like an *hive* full of honey, of a plain outside, and a narrow accesse and orifice, but heavy, as having in him all manner of good literature, industriously gathered and aptly digested. His *friends* or Confidents were *few*, but *choise*, as one that had no great opinion of himself, nor sought the applause of others.

4. While he continued in *Corpus Christi Colledge*, few men of any note in either University, but promised more than he did, as to any great and publick undertaking: not that he wanted a publick spirit, or excellent Abilities in nature and education: but he was so locked up and reserved by a *natural modestie*, and *self-distrust*, that he seemed to think it reward sufficient to have the conscience of weldoing, and pleasure enough, to see himself dayly profit in his studies; and preferment even to envy, to enjoy vertue, though never so cloistred and confined to his own breast.

Mr

5. Mr *Hooker* did not look upon the ease and quietnesse of a *Colledge life*, as the ultimate design of his studies: nor did he say with the *Apostle*, *It is good to be here*, as in a settled Tabernacle; but gently embraced those small offers of Ministerial Employments in the *Country*, which were made to him, by such as thought them somewhat proportionate, if not to his worth and learning, yet to that humble plainnesse and simplicity of his *Genius* and mode of living. His first living was *Boscomb* in the West, to which the *Colledge* presented him: his next in *Lincolnshire*, called *Drayton Beauchamp*, *An.* 1584.

6. The noise, which some *Non-Conformists* made, kept this good Country Parson awake; who, however he could bear with patience and silence the reproaches cast upon himself as a private man, yet he thought it *stupor* to hear, without just indignation, his *Mother* reviled by ungrateful children. Hence sprang that excellent work of the *Ecclesiastical Politie*. Wherein, he hath justly obtained this *Encomium* from all intelligent Readers, 'That never any man undertook a better 'cause (since the antient conflicts of the *Fathers*) nor handled it with an honester heart, an 'abler judgment, or an eloquenter stile.

7. His first *five Books* he lived to publish: providence in time brought forth those esteemed Abortive, the *three* last *Books*, with such lineaments

ments of their fathers virtue and vigour on them, that they may be easily and justly owned for *genuin*: although they had not the last polisture of their Parents hand: The *seventh* book, by comparing the writing of it with other indisputable papers, or known *Manuscripts* of Mr *Hooker's*, is undoubtedly his own hand throughout: The *eighth* is written by another hand (as a Copy) but interlined in many places with Mr *Hooker*'s own characters, as owned by him.

8. *An.* 1592. He had the *Dignities* of a *Prebend* in *Salisburie* and the *Subdeanrie* bestowed on him: and by the *Queen* he was preferred to be *Master of the Temple*, i. e. the publick preacher in that great Auditory, which requires an excellent preacher, and where he may well deserve an honourable maintenance. Mr *Travers* was popularly chosen by the *Societie* to be *Lecturer* in the afternoon, a man of esteemed piety and good learning, but a *Non-conformist*. In comparison of whom, Mr *Hooker* was much undervalued by the *vulgar hearers*.

9. These two, although they differed in some matters, yet they corresponded in the main of sound *Doctrine* and holy *life*: like generous *rivals*, they honoured and loved what they saw good in one another. Hence that very worthy speech of Mr *Travers*, when being asked, what he thought of some vile aspersion cast upon Mr *Hooker*; he answered

answered, *In truth, I take Mr Hooker to be a very holy man.*

10. *An.* 1594. He was removed to his last station at *Bishopsbiurn* in *Kent*, and was made also *Prebend* of *Canterburie* by the favour of the Archbishop *Whitgift*, whose valiant and able *Second* he was in that Conflict, which he so notably maintained against the Disciplinarian faction, or the *unruly Non-conformists.*

11. This was the period of Mr *Hooker*'s promotion, much below indeed his *merit*, but *adequate*, it seems, to the retiredness of his *temper*, and most suitable to the policies of those times, where *Church-Governors* were to be rather active than contemplative spirits. And from this something rising, but not very high ground, did this excellent person take his ascent and rise to *heaven, the onely preferment worthie of him*, dying with great comfort at his parsonage in *Kent* about 50 years old, *An.* 1599, saies Mr *Camden*, *An.* 1603, saies his Monument. He was interred in the Chancel of *Bishopsbourn*, where a fair Marble and Alabaster Monument (no way violated or deformed in all our late years of confusion) was long after erected to his Memory, *An.* 1634. *See the rest in the eloquent Bishop, before the Eccl. Pol.*

*Additions*

# ADDITIONS.

## *Out of Dr* W. Covel's *Defence of* Hooker, 1603.

12. A *Letter* (which is here answered) was published by certain Protestants (as they term themselves) which I hear (how true I know not) is translated into other tongues: This they presume hath given that wound, to that reverend and learned man, that it was not the least cause to procure his death. But it is far otherwise: for he contemned it in his *wisdom* (as it was fit) and yet in his *humilitie* would have answered it, if he had lived. --But first of all he was loth to entermeddle with so weak adversaries, thinking it *unfit* (as himself said) *that a man that hath a long journie, should turn back to beat every barking curre*; and having taken it in hand, his urgent and greater affairs, together with the want of strength, weakned with much labour, would not give him time to see it finished. --Death hath taken from us a sweet *friend*, a wise *Counsellour*, and a strong *Champion*. Others are fit enough to live in the midst of errour, vanitie, unthankfulnesse and deceit, but he was too good. p. 13.

13.

13. As, profoundly to *judge* with ſound variety of all learning, was common to him with divers others; ſo, to *expreſſe* what he conceived, in the eloquence of a moſt pure ſtile, was the felicity almoſt of himſelf alone. That honourable Knight Sr *Philip Sidney*, gave a taſt in an Argument of *Recreation*, how well that ſtyle would befit an Argument of a *graver Subject*: which it may be is more unpleaſing in the taſt of ſome, becauſe the manner is learned, and the ſubject is not agreeing to their *humour*. Doubtleſſe the perfecting of a *ſtyle*, and eſpecially of our *Engliſh ſtyle* (which, in my opinion, refuſeth not the pureſt ornaments of any language) hath many mo helps, than thoſe honourable places of learning, the *Univerſities* can afford. And therefore in thoſe things which they conceive (and ſome of them conceive much) there are found in the Princes *Court*, divers moſt purely eloquent, whom even the beſt in the *Univerſities* may deſpair to imitate. And (if I may ſpeak without offence) I am fully perſwaded, that Mr *Hookers ſtile* (if he had had leſſe learning: a ſtrange fault: for the weight of his learning made it too heavy) had been incomparably the *beſt* that ever was written in our Church. If our *Engliſh ſtorie* had been born to that happineſſe, ever to have been attired in ſuch rich ornaments, ſhe might worthily have bin entertained in the beſt Courts that the World hath. But all Countries

tries know our actions have been better done, then they have been told.

14. His Arguments, you say, are found in the Answer of that *Reverend Father* unto Mr *Cartwright*. If there were no difference, yet the *consent* of their Arguments were reason enough for you to allow Mr *Hooker*, seeing you have given your approbation of the works of that *most Reverend Father*: (whose worthinesse, no doubt, can receive little honour from your praise:) yet you know, that the whole subject of Mr *Hooker*'s first *four* Books, is an argument, as, full of learning, so directly heretofore not handled by any, that I know. Concerning those *three* Books of his, which from his own mouth I am informed that they were *finisht*, I know not in whose hands they are, nor whether the Church shall be bettered by so excellent a work. For, as the Church might have been happy, if he had lived to have written more, so she were not altogether so much harmed, if she might but enjoy, what he hath written. p. 150.

15. The government of his *passions* was in his own power, and he was able to rule them. For he was truly of a *mild* spirit, and an *humble* heart, and abounding in all other virtues. Yet he specially excelled in the grace of *Meeknesse*. The *Gravitie* of his looks, was cleered by those that did sit or converse with him; least he should be burden-

burdensome unto them; but a full laughter few ever discovered in him. Some such our church had in all ages, a few now *alive*, which are her ornament, if she can use them well, but more that are *dead*, whom she ought to praise. For all these were *honourable men in their generations*, &c.

* While this was under the Printers hand, I had the happiness to be in Dr *Pococks* company, (sometimes Fellow of *C.C.C.*) and heard him, amongst other good Discourse, tell a story of *Hooker* to this effect: That *He*, with some others of the colledge, journeying *on foot* (as the manner then was) into their country, by the way visited Bishop *Jewel* (sometime of the same Coll.) The *Bishop* understanding some *Scholars* desired to see him, (or as we now speak more courtly) to wait upon his Lordship; said, *They should be welcome.* It was added, *They were of* Corpus Christi: *They shall be the more welcome to me*, said the *Bishop*. To omit the rest of their entertainment, when the *Scholars* took their leave, the *Bishop* gave them; every one a *viaticum*, some money to bear their charges, and especially to *Hooker*: upon whom also, he pleasantly said, he would bestow *his own Nag*, and brought forth, and gave him an old *staff*, which had been *his* companion in his *Travel*. *--Te nunc habet iste secundum.* Had *I* that *staff*, *I* should esteem it no lesse than a very Sacred *Relique.**

VI

# VI.

## Dr. *LANCELOT ANDREWES* Bishop of *Winchester.*

*Out of his Funeral Sermon by* John *Bishop of* Ely.

1. HE was born in the City of *London*, of honest and godly Parents; who besides his breeding in learning, left him a sufficient *Patrimony* and inheritance, which is descended to his heir, at *Rawreth* in *Essex*.

2. His life was well composed and ordered ever from his *child-hood*. In his tenderest years, he shewed such readinesse and sharpnesse of wit and capacity, that his two first Masters (Mr. *Ward* and Mr. *Mulcaster*) contended for him, who should have the honour of his breeding, that after became the honour of their Schools, and all Learning.

3. Mr. *Ward* first obtained of his Parents, that he should not be an *Apprentice*: and at length Mr. *Mulcaster* got him to *Merchant Taylors School*,

He accounted all time lost, that he spent not in his Studies. He out-stript all his equals. His early rising at four in the morning procured him the displeasure of the *Ushers*, because he called them up so soon.

4. Their pains and care he so carefully remembred all his life long, that he studied alwaies how to do good to them and theirs. In which gratefulnesse he promoted Dr. *Ward* to the Parsonage of *Waltham*: and ever loved and honoured his Master *Mulcaster* during his life; and was a continual helper to *him* and his *Son*. And as if he had made Mr. *Mulcaster* his Tutor or Supervisor, he placed his *picture* over the door of his *study*: whereas in all the rest of the house you could scantly see a picture.

5. From Mr. *Mulcaster* he went to *Cambridge*, to *Pembroke Hall*, and was there admitted one of Dr. *Wats Scholars*: (a notable *Grammarian*, well entred in the *Latin*, *Greek*, and *Hebrew* tongues, and likewise in *Geometry*, and some of the *Mathematicks*:) and after, a *Fellow* there, in which he passed over all *Degrees* and places in such sort, that he ever seemed worthy of higher, and would in the end attain the highest: for his abilities and vertues were mature and ripe for greater employments.

6. He often lamented that he never could find a fit opportunity to shew his thankfulnesse to Dr.

*Wats*

*Wats*, his Patron, nor to any of his Posterity. Yet he did not utterly forget him in his will, having ordered that the *two Fellowships* to be founded by him in *Pembroke-Hall*, should alwaies be chosen and filled, out of the Scholars of Dr. *Wats* Foundation (if they were found fit) of which himself had been one.

7. Being in holy *Orders*, he attended the noble and zealous *Henry Earl of Huntington*, President of *York*, and was employed by him in often preaching and conference with Recusants, both of the Clergy and Laity: In which God so blest his endeavours that he converted many.

8. After this Mr. Secretary *Walsingham* takes notice of him, and obtained him of the Earl, intending his preferment, in which he would never permit him to take any *Country-benefice*, lest he and his great learning should be buried in a Country-Church. His intent was to make him *Reader of Controversies* in *Cambridge*, and for his maintenance he assigned to him (as I am informed) the lease of the Parsonage of *Alton* in *Hampshire*; which after his death he returned to his Lady; which she never knew or thought of.

9. After this he obtained the *Vicaridge of S. Giles* without *Creeple-gate*, *London*, and a *Prebend* Residentiaries place in *Pauls*, and was chosen *Master* of *Pembroke-Hall*, and afterward was advanced to the *Deanry of Westminster*: and all this without

without any ambition or suite of his own, being promoted for his great worth.

10. His knowledge in the learned and modern *Tongues*, to the number of *fifteen* in all (as I am informed) was admirable: His *Memory* great: His *Judgment* profound: His pains and *Industry* was infinite. In the works he wrote, he used no man to read for him (as *Bellarmine* and others employed whole Colledges to read and study for them:) he only used an *Amanuensis*, to transcribe that, which himself had first written with his own hand.

11. As he was himself most learned, so he was a singular lover and encourager of *Learned men*: which appeareth in his liberality and bounty to Mr. *Casaubon*, Mr. *Cluverius*, Mr. *Vossius*, Mr. *Grotius*, Mr. *Erpenius*, whom he attempted with the offer of a very large stipend out of his own purse to draw into *England*, to have read and taught the *Oriental Tongues* here.

12. When the Bishopricks of *Eli* and *Salisbury* were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly: He seemed to answer, *Nolo episcopari, quia nolo alienare*: I will not be made a Bishop, because I will not alienate Bishops Lands.

13. After this, by some perswasion, he accepted of *Chichester*; yet with some fear of the bur-

then: and after that, of *Eli*: and last of this *Winchester*. (Whence God hath translated him Heaven.) In which he freed himself and his Su cessor of a Pension of 400 *per an.* Which ma of his Predecessors had paid. He was *Almon Dean* of the Chappel, and a *privy Counsellor* King *James*, and King *Charles*: In which he spak and meddled little in *Civil* and temporal Affair being out of his profession and element: but i causes of the *Church* he spake fully and home.

14. Whersoever he lived, all places were better'd by his providence and goodnesse. S. *Gile* was reduced by him to a *Rate* toward the bette maintenance of the place, and the house repaired He found nothing in the Treasury in *Pembroke-Hall*: he left it in ready mony a thousand pound being Prebend Residentiary in *Pauls*, he built the house in *Creed-Lane* belonging to his Prebend, and recovered it to the Church: he repaired the Dean's lodging. When he came to *Chichester* he repaired the Palace there: at *Eli*, he spent on the Bishops houses two thousand pound. Besides, he refused to make some Leases in his last years, which might have been very beneficial to him, for the good of his Successor. His reason was, *Many are too ready to spoil Bishopricks, and few enough to uphold them.*

15. He was alwaies a diligent and painfull *Preacher*: most of his *Solemn Sermons* he was most carefull

carefull of, and exact; I dare say, few of them, but they passed his hand and were thrice *revised*, before they were *preached*: and he ever misliked often and loose preaching, without study of Antiquity: and he would be bold with himself and say, *When he preached twice a day at S.* Giles, *he prated once.*

16. After he came to have an Episcopal House with a Chappel, he kept *monthly Communions* inviolably; yea though himself had received at the Court, the same month. In which, his Carriage was not only decent and religious, but also exemplary. He ever *offer'd twice* at the Altar, and so did every one of his servants: to which purpose he gave them mony, left it should be burthensome to them.

17. He was such an enemy to *Simony*, that he endured many Troubles by *Quare impedit*, and *Duplex querela*. As for himself, he seldome gave a Benefice or Preferment to him that *petition'd* for it: he rather *sent* for men of note, that he thought wanted preferment, and gave them Prebends and Benefices, under Seal, before they knew of it; as to Mr. *Boys* and Mr. *Fuller*.

18. *Sacriledge*, he did abhor, as one principal cause among many, of the forrein and civil Wars in Christendom, and invasion of the Turk. And at home, he wished some man would take the pains *to collect*, how many *Families*, that were

raised by the spoils of the *Church* are now vanish-ed, and the place thereof knows them no more.

19. He was a great *Almes-giver*. When he liv'd at St. *Giles*, his certain Almes there was *ten pound per an.* paid quarterly by equal portions: and *twelve pence* every Sunday he came to Church and *five shillings* at every Communion, *&c.* The total of his pious and charitable works mentioned in his will, amounts to the sum of *six thousand three hundred twenty six pound:* He gave in private Alms in some few years before his death, to the sum of *one thousand three hundred and forty pound.*

20. A great part of *five hours* every day did he spend in *prayer* and devotion to God: and a good while before he sickned he spent all his time in prayer: and in the time of his sickness he continually prayed, until it pleased God to receive his blessed Soul to himself.

VII.

# VII.

# RALPH BROUNRIG
## Bishop of Exeter.

*Out of Doctor* Gauden's *Sermon at his Funeral.*

1. BIshop *Brounrig* was a person of that soundnesse of *Judgment*, of that conspicuity for an unspotted *life*, of that unsuspected *Integrity*, that his life was *virtutum norma* (as St. *Jerom* of *Nepotian*) *Ita in singulis virtutibus eminebat, quasi cæteras non habuisset*: so eminent in every good and perfect gift, as if he had had but one onely. I never heard of any thing said by him, which *a wise and good man* would have wished unsaid or undone; yet I had the happinesse to know him above thirty years.

2. The spring of this so fair, so deep, so clear, so noble a stream of Learning, Piety and Wisdom, was at *Ipswich*, a Town of good note in *Suffolk*: where he was born *An.* 1592. His parents of Mer-

chantly condition, of worthy reputation, and of very Christian Conversation. When he was [illegible] many weeks old, God took away his earthly Father, that himself might have the more tender care of the *Orphan*. By the prudence of his pious *Mother*, his Youth and first years of reason were carefully improved for his breeding in all good Learning.

3. He was sent in his fourteenth year to *Pembroke-Hall* in *Cambridge*. There, his Modesty, Pregnancy and Piety soon invited *preferment*. He was first made *Scholar* of the House, and after *Fellow*, a little sooner then either his years or standing in rigour of *Statute* permitted: but the *Colledge* was impatient not to make sure of him, by grafting him firmly into that Society, which had been famous for many excellent men, but for none more then *Brounrig*.

4. When King *James* (that most learned Prince) was pleas'd to honour the University of *Cambridge* by his presence, and to make *Exercises* of Scholars the best part of his Entertainment, this person (then a young man) was one of those who were chosen by the University to adorn that Reception of the *King*. The part he performed was *Jocoserious* (of *prævaricator*) a mixture of Philosophy with Wit and Oratory. This he discharged, to the *admiration* more then the *mirth* of the King, and the other learned Auditors:

tors: who rejoyced to see such a luxuriancy of *Wit* was consistent with *innocency*; that jesting was confined to conveniency, and *Mirth* married with that *Modesty* which became the *Muses*.

5. Among his learned and accurate performances in publick, I cannot but observe, that when he took the Degree of B. D. the Text upon which he chose to preach his *Latin Sermon* was prophetick and preparatory to his after sufferings: *Phil.* 1. 29. *Vobis autem datum*, &c. *To you it is given on the behalf of Christ, not only to believe in him, but also to suffer for his sake.* Which eloquent and pious Sermon he afterwards was to fulfill indeed. *Quod docuit verbo, firmavit exemplo:* He made his Doctrin good by his practice, taking up the cross of Christ and following him.

6. He was preferred to be *Prebend* of the Collegiate Church of *Eli*, by the favour and love of the then Bishop of that Seat, Doctor *Felton*, a very holy and good man. He had also a good living at *Barlow*, not far from *Cambridge*, a Country Village; where he condiscended in his *preaching* and *catechising* to ordinary capacities: (He oft deplored the disuse and want of Catechising:) After that, this great Lamp was set and shined in a Sphere more proper and proportionate, being chosen *Master of Katharine Hall*. Here, it was wonderfull to see, how the *Buildings*, the *Revenues*, the *Students* and the studiousness of that place increased

increaſed, by the care, counſell, prudence, diligence and Fame of Doctor *Brounrig*; who had ſuch an eye to all, that he overſaw none, frequenting the Studies, and examining even younger Scholars, that they might be encouraged in Learning and Piety.

7. He kept up very much, as good Learning and good Manners, ſo the honour of *Orthodox* Divinity, and orderly *Conformity*: He kept to the Doctrin, Worſhip, Devotion, and Government in the *Church of England*: *Which*, he would ſay, *he liked better and better, as he grew older.* If any, out of ſcruple or tenderneſſe of *Conſcience*, was leſſe ſatisfied with ſome things, no man had a more tender *heart*, or a gentler *hand* to heal them. He would *convince*, though he did not *convert* Gain-ſayers; and if he could not perſwade them, yet he would pity and pray for them.

8. He could endure *differences* among learned and godly men, in opinions, eſpecially ſublime and obſcure, without diſtance in affection. He thought that *Scripture* it ſelf was in ſome points left unto us leſſe clear and poſitive, that Chriſtians might have wherewith to exerciſe both *Humility* in themſelves, and *Charity* towards others. He very much venerated the firſt worthy *Reformers* of Religion at home and abroad: yet was he not ſo addicted to any *one* Maſter, as not freely to uſe his own great and mature Judgment. He hoped

hoped every good Man had his *Retractations*, either *actual* or *intentional*; though all had no time to write them, as Saint *Austin* did. He had the greatest *Antipathy* against those unquiet and pragmatick Spirits, which affect endless Controversies, Varieties and Novelties in Religion, to carry on a party, and under that skreen of Religion to advance their private *Interests* and politick Designs.

9. For the *Liturgy*, though he needed a set form as little as any, yet he had a particular great esteem of it: 1. For the honour and piety of its Martyrly *Composers*: 2. For its excellent *matter*, and prudent *Method*: 3. For the *good* he saw it did to all sober Christians: the want of which he saw was not supplied by any Ministers *private* way of praying and preaching. Not, that the *Liturgy* is unalterable: but he judged all such Alterations ought to be done by the *publick Spirit*. As for *Bishops*, he was too learned a man to doubt, and too honest to deny the universal *Custom and practice* of the Church of Christ, in all ages and places for fifteen hundred years, according to the *pattern* (at least) received from the *Apostles*: who, without doubt, followed, as they best knew, the mind of *Christ*.

10. He was by the favour of King *Charls*, and to the great liking of all good men made Bishop of *Exeter*, Anno 1641. Whereupon, a certain Gentleman

Gentleman told me; He wondred Doctor *Brounrig* would be made a Bishop, whom he had heard sometime declare his judgment against *Episcopacy*. Which, as I no way beleived, so relating it soon after to the Bishop, He with some passion replyed: *I never thought, much lesse said, as that person hath falsely averred. I thank God, I took the office of a Bishop with a good Conscience, and so I hope by his Mercy I shall both maintain and discharge it.*

11. And however this excellent Bishop enjoyed not the benefit of the Kings favour and munificence, as to his Bishoprick, or any other preferment, after the *Troubles* of the times; yet he was ever most unmovable in his royal respects of fidelity, gratitude, love and obedience. Accordingly, when *O. P.* with some shew of respect to him, demanded his judgment in some publick affairs, the Bishop with his wonted Gravity and Freedome replyed: *My Lord, the best Counsel I can give you, is that of our Saviour, Render unto Cæsar the things that be Cæsars, and unto God the things that be Gods.* With which free Answer *O. P.* rested rather silenced then satisfyed.

12. This Grave personage, when forced to retire, was usefull to those that were worthy of him, and knew how to value and use him, either as a *Bishop*, or as a *Divine*, or a *Counsellor*, or a *Comforter*, or a *Friend*. Among those, that gave him a liberal and noble entertainment, *Thomas Rich*

*Rich* Esq; of *Sunning* in *Bark-shire*, deserves with honour to be thus registred, *That he was the special friend to Bishop* Brounrig. Indeed none could be hospitable to him *gratis*: He alwaies paid largely for his entertainments by his many excellent *Discourses*.

13. He was alwaies, when in health, as cheerfull (as far as the *Tragedies* of the Times gave leave) as one that had the *continual feast* of a good Conscience; and as content, as if he had had a Lords estate. All diminutions and indignities, which some men put upon so worthy and venerable a person, he digested into patience and prayers. Thus he was in some degree conformable to the *primitive Bishops*, which were poor and persecuted, yea to the great Bishop of our Souls, *Who for our sakes made himself of no reputation.*

14. About a year before he dyed, he was invited with much respect and civility to the Honourable Societies of both *Temples*, to blesse them, as with his constant Residence, so with his Fatherly *Instructions and Prayers*. To shew the Reality of their love and value to his Lordship, they not only allowed an annual honorary Recompence to expresse their Thanks, but they provided handsome Lodgings, and furnished them with all things necessary, convenient and comely for a person of his worth. Such as could hear him preach rejoyced at his gracious words: such as for the crowd could not

not come nigh enough to hear him, had pleasure to stay and behold him, conceiving they saw a *Sermon in his looks*, and were better'd by the venerable Aspect of so worthy a person.

15. God was pleased to exercise him with bodily pains, indispositions and distempers, sometimes with sharp fits of the *Stone*; but under all these God supported him with his *Grace*, and spirit, as alwaies humble, devout and pious, so for the most part sociable, serene and cheerfull, till he had lived to his sixty seventh year. He had more frequent Infirmities, as gentle *monitors*, a little before his death, of which he would speak to my self and others, as *one that by dying dayly was well acquainted with death*: and would say, *That it was a very cheap time now to die: there being so little temptation to desire life, and so many to welcome death: since he had lived to see no King in the State, no Bishop in the Church, no Peer in Parliament worthy of that name.* He only hoped and prayed that God would favour him so far with an Εὐθανασία, as to let him dy without pain: as indeed he did. For after his spirits were in ten days decayed and wasted, he slumbred much, yet had vigilant Intervals; at which times he gave himself to prayer and meditation and holy Discourses: And being full of the Grace and peace of God, and confirmed in it by the *Absolution* of the Church (which belongs to all that dye in the true faith,

faith, and blessed hope of penitent sinners) he placidly rendred his holy, devout and precious Soul to God that gave it, *Dec.* 7. 1659. *vid. fin.*

# VIII.

## Mr THO. GATAKER.

### *Out of the Narrative annexed to his Funeral Sermon.*

1. HE was a branch of an antient Family, so firmly by Gods providence planted in *Shropshire*, that the stock hath continued in the same House, carrying the name of its owner, and known by the title of *Gatacre-hall*, by an uninterrupted succession from the time of K. *Edward* the *Confessor*.

2. His *Father* was houshold Chaplain to *Robert* Earl of *Leicester*, and Pastor of S. *Edmunds* in *Lumbardstreet London*. In that parsonage-house, by his Wife *Margarit*, being of an honest Family of the *Pigots* in *Hertfordshire*, among other children, he had this Son *Thomas*, born *Septem.* 4. 1574.

3. In his childhood, he was so addicted to learning, that he needed a *bridle* rather than a *spur*. This love of learning joyned with an admirable capacity,

capacity, a nimble *wit* and vast *memorie*, adorn with sober manners, advanced him from Grammar School to the *Universitie*, (where was by his father placed in St *John*'s Colledg in *Cambridge*) in the 15 year of his Age, 15

4. Here, not from mere *favour*, but from *me* (upon proof of his learning) he was chos *Scholar* of that worthy Society: wherein h continued his studies with unwearyed diligenc and happy successe, till with abilities answe rable to his Degree, he commenced *Master Arts*.

5. Take for an instance of his Industry this That he was a constant Auditor of that eminen light of learning Mr *Jo. Boys*: who read a *Gree* Lecture in his *bed* to certain young students, tha preferred *antelucana studia* before their rest and ease. The *Notes* whereof he kept as a Treasure, and being visited by Mr *Boys* many years after, he produced them to the no small joy of the good old man, who professed himself made some years yonger by that entertainment.

6. Such esteem he was of in the University, that he was chosen to be Fellow of *Sidney* College, while it was in building. Mean while, he retired to a Gentlemans house in *Essex*, where he expounded some part of Scripture every morning. At which exercise, Dr *Stern*, suffragan of *Colchester*, at a time happening to be present, and approving

approving his endowments, exhorted Mr *Gataker* to take holy *Orders*. But he well weighed the burden of that Calling, and modestly judging of his own Abilities, deferred the matter, till by the advice of Mr *Alvey*, formerly his *Tutor*, and by a second instance of the Doctor, he assented to be Ordained by the said *Suffragan*.

7. *Sidney* Coll: being finished, he betook himself to his station there, and was happy in seasoning *Young Students* with principles of piety and learning. He was also a partner to some other *charitable Divines*, in a pious Design of preaching in places adjacent to the University, where need was. And for half a year he preached at *Everton* every Lords day.

8. After this, he removed from *Cambridge*, to Sr *William Cooks* Family, then resident in *London*, where he made a more publick discovery of his Ministerial gifts, and was invited to the Lecturers place in *Lincolns Inne*. But he, according to his usual Modesty declin'd it, till Dr *Mountagne*, Mr of *Sidney* Coll. then in London, with an intention to cal Mr *Gataker* back to the College to read the *Hebrew Lecture*, laying that aside, encouraged him against his own diffidence, and with his Authority and Arguments wrought him at last to an Assent.

9. At *Lincolns Inne* he spent ten years to the advancement of piety: and in the *Vacations* resided

ded and preached in the Family of Sir *William Cook*; to whose Lady he was neer in blood: and so dear to both, that in consideration of his pains freely taken, they setled upon Mr *Gataker* an Annuity of twenty pounds. This he enjoyed some few years, but after (for some reasons) generously *remitted* unto the Heir of that Family, forbearing to use the right he had, and forbidding his Executour to claim any *Arrears* of that Annuity.

10. *An.* 1611. being called to the Rectory of *Redrith* in *Surrey*, commending his former charge to the Grace of God, he betook himself to the sole attendance on that Flock of which God had now made him Overseer. His *Industrie* in discharge thereof was constant and great, notwithstanding an almost perpetual *head-ach*, wherewith God had exercised him from his very youth. To the work of his preaching on the *Lords day*, he added a weekly *Catechetical* Lecture on *Friday* in the Evening, which he continued, accurately and methodically, till he had gone through the whole *bodie of Divinitie*, and gave it over when he observed his parishoners grown to a neglect his of *free labours* in that kind. *Solent ultroneæ putere merces.* Hieron.

11. *An.* 1620. Having a justifiable curiosity to see our neighbour Church in the *United Provinces*, and something of the other Provinces in *Belgium*, he took the advantage of the *Truce* then between

between the *Spaniard* and the *Hollander*, for a free passage between both Countries. In this travel he shewed himself a *good preacher* to the *English Church* at *Middleburgh*, and a *good Disputant* to the *English Papists* in *Flanders*. God prospered his journey; and within a *month*, having viewed the most considerable places in the Low Countries, he returned safe.

12. *An.* 1643. Being scarce recover'd from a violent fit of the *Collick*, he was called into the *Assembly* of *Divines*: where his modest and peaceable behaviour was remarkable. During his attendance there, the Mastership of *Trinitie Col.* in *Cambridge*, the greatest preferment in that University, was offerd him. But this good man (though often importuned by many friends to accept of the motion) according to his accustomed *Modesty* refused to undertake that place of much honour and advantage, pleading, together with his unworthinesse, his old age and weaknesse of body.

13. His Gifts of *edification* may be seen in his Works extant, *viz. Of the Nature and Use of Lots. A volum of Sermons in fol. De Novi Test. stylo Dissertatio. Comment. in M. Anton. Imp.* and many more. His *Polite literature* was much esteemed by learned men abroad, *Salmasius* and others, with whom he held correspondence: And the exercise of it, with *condescention* to children, hath

been admired at *Tunbridge* School in the Visit-
tion of it. He had a felicity to make his hum-
literature (as it ought to be) subservient to Re-
gion.

14. His graces of *Sanctification* were also ver
eminent: His *pietie*, in the care of Gods ordi-
dinances, and love to Gods House: His *Charitie*
in his tender sense of the Churches Afflictions
and abridging himself of his liberty in some law-
ful things to please the weak: His *Humilitie*, in
a low esteem of his Abilities, and declining o
dignities and preferments: His *Meekneſſe*, in con-
versing with the meanest, and descending to them
in the way of Counsel and satisfaction of thei
doubts: His *patience*, in bearing the afflictions o
his body; and his *Faith*, in commending his sou
into the hands of God. *Satur Vitæ tanquam convivi*
*receſſit*. An. D. 1654. æt. 80.

Θωμᾶς ὁ Γατακῆρος. Ὦ μάκαρ τ' ἀγαθός.

——*He is gone,*
*Learnd in all here, where more is to be known.*

# IX.

## Dr. *H.* HAMMOND.

*Out of his life written by Dr.* John Fell, *Dean of* Ch. Ch.

*HE was born in *Surrey*, 18. *Aug.* 1605. the youngeſt ſon of Doctor *John Hammond*, Phyſician to *Prince Henry*, and from him had the honour at the font to receive his Chriſtian name. Being yet in his long coats, he was ſent to *Eton School*; and at thirteen years old, to *Magd. Coll.* in *Oxford*. Being to proceed Maſter of Arts, he was made *Reader* of the natural Philoſophy Lecture there. *An.* 1629, Being twenty four years of age, he entred into holy *orders*. *An.* 1633, having preached at Court for Dr. *Frewen*, he was preferred by the Earl of *Leiceſter* to the Rectory of *Penſehurſt*. *

1. In the diſcharge of his *Miniſterial function* (at *Penſehurſt*) he ſatisfyed not himſelf in diligent and conſtant *preaching* only (a performance

wherein some of late have phansied all Religi to consist) but much more conceived himself o liged to the offering up the solemn *dayly Sa fice* of *Prayer* for his people, administring t *Sacraments*, relieving the *poor*, keeping *Hosp lity*, reconciling of *Differences* amongst Nei bours, visiting the *sick*, catechising of the *Youth*

2. As to the first of these, his *Preaching*, 'tw not at the rate of the Times, an unpremeditate undigested effusion of shallow and crude conc ptions; but a rational and just discourse, th was to teach the *Priest* as well as the *Lay-hear* His *Method* was (which likewise he recomme ded to his Friends) after every Sermon to reso upon the ensuing Subject; that being done, t pursue the course of study which he was then hand with, reserving the close of the week for th provision for the next *Lords-day*. Whereby n only a constant *progresse* was made in Science, b *materials* unawares were gaind unto the immed ate future work: *for*, he said, *be the Subject tre ed of never so distant, somewhat will infallibly fall conducible unto the present purpose.*

3. The offices of *Prayer* he had in his Churc not only upon the Sundays or Festivals and the Eves, as also *Wednesdayes* and *Fridayes*, accordi to the appointment of the *Rubrick* (which stri duty and ministration, when 'tis examined to th bottome, will prove the greatest objection again

the

the *Liturgy*) but *every day* in the week, and twice on Saturdays and Holy-day Eves: For his assistance wherein he kept a *Curate*, and allow'd him a comfortable Salary. And at those Devotions he took order that his *Family* should give diligent and exemplary attendance: which was the easilier perform'd, it being guided by his *Mother*, a woman of *antient virtue*, and one to whom he paid a more then filial obedience.

4. As to the *Administration of the Sacrament*, he reduced it to an Imitation, though a distant one, of *Primitive frequency*, to once a month, and therewith its anciently inseparable Appendant, the *Offertory*: wherein his *Instruction* and happily insinuating *Example* so far prevail'd that there was thenceforth little need of ever making any *taxe* for the *poor*. Nay (if the report of a sober person born and bred up in that Parish be to be believ'd) in short time a stock was rais'd to be alwayes ready for the *apprentising* of young Children, whose Parents condition made the provision for them an equal Charity to both the Child and Parent. And after this there yet remain'd a superplusage for the assistance of the neighbour Parishes.

5. For the *Relief of the poor*, besides the forementioned expedient (wherein others were sharers with him) unto his private Charity, the dedicating the Tenth of all Receits, and the daily Almes given at the door, he constantly set apart

over

over and above, *every week*, a certain rate in m
ny. Yet farther, an other *Art of Charity* he ha
the *selling Corn* to his poor Neighbours at a r
below the Market-price: which, (though, as h
said, he had reason to do, gaining thereby t
charge of portage) was a great benefit to them
who, besides the abatement of price and (poss
bly) forbearance, saved thereby a days work.

6. He that was thus liberal to the necessito
poor, was no lesse *hospitable* to those of bett
quality: and as at other times he frequently in
vited his Neighbours to his Table, so more esp
cially on Sundayes, which seldome past at a
time without bringing some of them his guests
but here beyond the weekly treatments, the *Chr
stmas Festival* had a peculiar allowance to suppor
it. He knew well how much the *Application* t
the Table inforc'd the *Doctrines* of the Pulpit
and how subservient the endearing of his *Per*
was to the recommending his *instructions*, how s
upon these motives our *Saviour* thought fit to c
with Publicans and Sinners, and how effectu
the *loaves* were to the procuring of Disciples.

7. As by publick admonition he most diligen
ly instill'd that great fundamental doctrin
*Peace and Love*, so did he likewise in his privat
addresse and conversation, being never at peace i
himself till he had procur'd it among his Neigh
bours; wherein God so blest him, that he no
only

only attain'd his purpose of uniting distant parties unto *each other*, but, contrary to the usual fate of reconcilers, gain'd them to *himself*: there having been no person of his function any where better beloved then he when *present*, or lamented more when *absent*, by his flock. Of which tender and very filial Affection, in stead of more, we may take two instances: the one, that he being driven away, and his *books* plunder'd, one of his Neighbours bought them in his behalf, and preserved them till the end of the War: the other, that during his abode at *Pensehurst* he never had any vexatious *Law-dispute* about his dues, but had his *Tithes* fully paid, and not of the most refuse parts, but generally the *very best*.

8. Though he judged the time of *sickness* an improper season for the great work of Repentance, yet he esteemed it a most usefull *Preparative*, the voice of God himself exhorting to it: and therefore not only when desir'd made his *Visits* to all such as stood in need of those his charities, but prevented their requests by early and frequent coming to them. And this he was so carefull of, that after his remove from *Pensehurst*, being at *Oxford*, and hearing of the Sickness of one of his Parishioners, he from thence *sent* to him those Instructions which he judged usefull in that Exigent, and which he could not give at nearer distance.

9. For the Institution of *Youth* in the Rud-ments of piety, his Custome was, during the w-mer season of the year, to spend an hour b-fore Evening prayer in *Catechising*, whereat the P-rents and older sort were wont to be present, a- from whence (as he with comfort was used to say) they reaped *more benefit* then from his Se-*mons*. Where it may not be superfluous to ob-serve that he introduced no new form of *Ca-chism*, but adher'd to that of the *Church*, rendri-it fully intelligible to the meanest capacities by his *Explanations*. (It may be usefull withall to ad-vert, that if in those times *Catechetical Institu-* were very seasonable, 'twill now be much more when *Principles* have been exchang'd for dream-of words and notions.) Besides all this, that there might be no imaginable assistance wanting, he took care for the providing an able *School-maste-* in the Parish, which he continued during the whole time of his abode.

10. And as he thus laboured in the *spiritual* building up of Souls, he was not negligent of the *material* Fabrick committed to his trust: but re-pair'd with a very great expence (the annual charge of 100 *l.*) his *Parsonage house*; til from an incommodious ruin he had renderd it a fair and pleasant dwelling, with the adherent conveni-ences of *Gardens* and *Orchards*.

11. While he was thus busie on his Charge,

&c.

&c. *But I earnestly desire the Reader to peruse the whole story of this excellent Divine excellently written by the Venerable Dean. Only, I will take leave to adde here some of his Rules and Sayings.*

12. He scarcely recommended any thing in his advices with that concern and vigor, as, *To be furnished alwaies with somewhat to do.* This he propos'd as the best expedient both for innocence and pleasure, assuring, *That no burthen is more heavy, or temptation more dangerous, then to have Time ly on ones hand*: adding, *The idle mans brain is the Divels shop.*

13. He profest, *He had no such way of enjoying any thing, as by reflection from the person whom he loved: so that his friends being happy was the readiest way to make him so.*

14. The principal thing he contracted for in Friendship was a free use of mutual *Admonition*: which he extended even to undecencies, saying, *It was a poor design of Friendship to keep the Person admitted to his breast only from being scandalous; as if the Physician should endeavour only to secure his patient from the plague.* And this he gave as a generall rule, and enforc'd by his Example, *Never to reprove in Anger*, or the least appearance of it.

15. He would say, *He delighted to be loved, not reverenced*; thinking that where there was much of the later, there could not be enough of the former

former; somewhat of restraint and distance tending on the one, which was not well consist with the perfect freedom requisite to the other.

16. To the performances of *friendship* he had all mercenary returns, whereof he was so jealous as hardly to leave place for gratitude, *Love*, he said, *was built upon the union and similitude of mind and not the bribery of gifts and benefits.* So generous was he herein, that he has oft profest, *He admitted retributions of good turns, yet not so much on the score, as that his friend might have the pleasure of being kind.*

17. When any one had sent him a slight present of *Apples* or the like, his *Reward* would usually much exceed the value; and he would be so well pleas'd to have such an occasion of giving to a servant, saying, *Alas, poor Soul, I warrant he is glad of this little matter*, that this seem'd part of the senders courtesy.

18. He was us'd to say, *That 'twas a most unreasonable and unchristian thing to despise any one for his poverty.* And, *That 'twas one of the greatest sensualities in the world, to Give:* Upon which consideration he often took occasion to magnify the exceeding Indulgence of God, *that had annexed future rewards to that which was so amply its own Recompence.*

19. He gave this for a Rule to those of his friends that were of estate and quality, *To treat their*

*their poor Neighbours with such a chearfulnesse, that they may be glad to have met with them.*

20. To shew how high a value he put on the *Souls* of men, he often broke out into words of this effect, which had with them still in the delivery an extraordinary vehemence, *O what a glorious thing, how rich a prize for the expence of a mans whole life were it, to be the instrument of rescuing any one Soul*:

20. His Motto of instruction to young persons was, *Principiis obsta*, and, *Hoc age*; to withstand the overtures of ill, and be intent and serious in good: to which he joyn'd a third advice, *To be furnisht with a Friend.*

21. For serenity and calm of Mind, he layd this Rule before him, which prov'd of great use, *Never to trouble himself with the foresight of future events*, being resolv'd of our Saviours Maxime, *Sufficient to the day is the evil thereof.*

21. If he saw any perplext about the manage of their difficult affairs, he was wont to ask them, *When they would begin to trust God, or permit him to govern the World.* And to himself and friends he was wont solemnly to give this mandate, *Quod sis esse velis, nihilque malis*; in his English, *to rather nothing*: Not only to be content or acquiesce, but be resolv'd the present estate to be the very best that could be wisht or phansied.

22. He lookt upon the *Kings return* with pity and

and compassion, as bringing him to that uneasy, not insuperable Task of ruling and reforming a centious people. *It will be a blessing to his peop but unto him can not be so, but only on this score, having opportunities through glorious self-denyals do good.*

23. When the *Change* approached, discourse of occurrents, he broke forth into these words *I must confesse, I never saw that time in all my life wherein I could so cheerfully say my* Nunc dimitti *as now. Indeed I do dread prosperity, I do really dread it. For the little good I am now able to do, I can do it with deliberation and advice: but if it please God I should live and be call'd to any higher office in the Church, I must then do many things in hurry, and shall not have time to consult with others and I sufficiently apprehend the danger of relying on my own judgment.*

24. In his last sickness he comforted his sad friends, saying, *He should leave them in God's hands, who could supply abundantly all the assistance they could either expect or desire from him and who would so provide, that they should not find his removal any losse.*

25. When in his sharp agonies his friends betook themselves to their extemporary ejaculations, he compos'd those irregularities by saying, *Let us call on God in the Voice of his Church.*

26. At

26. At the Communion, hearing those words of the Apostle, *Jesus Christ came into the World to save sinners*, he pathetically rejoyn'd, *Of whom I am chief.*

23. To the good Lady of the house, who asked him, what he would chiefly commend to her, he briefly answer'd, *Uniform Obedience.*

28. A few minutes before his death, he breathed out those words which best became his Christian life, *Lord make haste.*

*Ob. Apr.* 25. 1660.

X.

# X.

## Dr *MILES SMITH.* *Bishop of* Gloc.

### *Out of the* Preface *before his* Sermons, *published by Mr* Jo. Stephens.

1. FOr the manner of his life and the constant tenour of it, this I can affirm, that therein he shewed forth the fruits of the Spirit, such as the Apostle speaks of, *Love, Joy, Peace*, &c. Adde hereunto that sincerity and godly pureneſse that appeared in all his actions, striving not so much to seem, as verily and indeed to be a pattern of gracious deportment, and it may be said of him, as our *Saviour* testified of *Nathaniel*; *Behold an Israelite in whom was no guile.*

2. He alwaies shewed himself most ready to minister to the necessity of the indigent and needy, having a tender touch even naturally this way. Yeerly *pensions* he allowed whilest he lived

as his great charge would give him leave, to be distributed to the *poor*, as of the place where he was Bishop, so in other places where he had means; besides the dayly relief they of the City found at his gates. *Exhibition* of maintenance he continued to divers *poor Scholars* in the University of *Oxford*, whose parents were not able to sustain that charge; and was ever forward in succouring and relieving poor *strangers* and *travellers* that came unto him. Whether his *Alms* were great or small, they were alwaies mixed with alacrity and *cheerfulnesse*.

3. And as he was pitiful to the poor, so very charitable towards all, and apt to *forgive* wrongs and injuries done unto him, hardly to be digested in the stomach of a carnal man. The vertuous and religious he alwaies praised and incouraged, using instruction and rebuke to the contrary minded; not in the voice of *thunder*, in an over zealous strain, but soft words of meekness, the most likely, if not the only winning way. And in matter of *doubt*, the byas of his good inclination stil hanged (as every good mans should do) towards the better sense. Ἡκιστα καλιαν ὑφορᾶται τὸ καλὸς ἐλεύθερον. *Naz.*

4. His *pietie* must not be forgotten, his care of Gods true worship and zeal unto his house. It was his joy to see a company of well-devoted people to meet together to praise God; and to that

that end, he did not onely continue a *Lecture* (begun in his predecessors time) to be read in the *Cathedral* weekly on the *Tuesday*, by the grave Orthodox and *Conformable* Preachers within his Dioces, from the time of his entrance into the See, till he dyed; being full twelve years and upward: but did usually present *himself* in the assembly at divine prayers and Sermons, both on the Lords Day and Lecture daies, if urgency of occasions hindred not. And certainly there is nothing that ties the hearts of the people so close unto their guides and governours, and maketh them so faithful each to other, as a joynt *harmony* and consent therein. Hence he gained from men a reverend esteem, he was honoured and beloved of all sorts, and *God*, I doubt not, in *Christ*, hath given him to find the fruit of his *holinesse* in the fruition of his blessed presence.

5. Touching the things of this world, he carried himself as though he looked not after them, never looking for any *preferment* that he had, before it was by Gods providence cast upon him. Surely, the Bishoprick of *Gloc.* was conferred upon him unsought for, unlooked for, at the suit of the *Archb. of Cant.* That of *Nas.* may be verified of him: οὐδὲ δώξας τὴν τιμὴν, ἀλλὰ καὶ τῆς τιμῆς διωχθείς.

6. And now for his sufficiency in *learning*, as therein I suppose he was inferiour to none either

either for knowledge in *Divinity*, or skill in the *Eastern Tongues*: So joyning to the *height* of his knowledge the *Humility* of his mind, for my part I must confess, that I never knew or heard of his match. Of his exactness in those languages, this may be a sufficient testimony, that he was not only thought worthy by *King James* of blessed memory, to be called to the *Translation of the Bible*, but was one of the *twelve* by whom it was revised; and at last it was referred to the final Examination of *Bishop Bilson*, and this our Bishop: *Viri eximii & ab initio in toto hoc opere versatissimi* (*Synod. Dord.*) who happily concluded that worthy labour. The work being finished, *Bishop Smith* was commanded to write a *Preface*, and so he did, in the name of all the *Translators* (the same that is now extant in our (*Church-Bible*) the *Original* whereof *I* have seen under his own hand.

7. Though he were so useful an instrument, so strong a helper in the former work, as also the sole-author of this latter, the *Preface*: (a comely Gate to so rich and glorious a City:) yet could *I* never hear that he did at any time speak of either, with any attribution to himself more then to the rest. So that as the Sun, the nearer it cometh to the *Zenith*, the less shadow it causeth; so certainly the higher he mounted into the mysteries of Divine and Humane knowledge, the

lower and less he seemed to be in his own eye ὕψηλος μὲν τοῖς ἔργοις, ταπεινὸς δὲ τῷ φρονήματι. *Naz.* spake of *Athanasius.*

8. And now concerning the course of his *studies* (wherein *I* would propose him as a *Pattern* to be imitated by young students in our Universities) he constantly applyed himself from his youth (as they that were then acquainted with him know) to the reading of *antient Classical Authours* of the best note in their own languages. Wherewith, as with the *Neoterick*, he was plentifully stored, and lusted after no worldly things, so much as books: *Nullius rei præterquam librorum avarus*, was sometime his own speech merrily, but (as I perswade my self) truly; for there was scarcely a book (in so great a number) to be found in his Library, especially of the *Antients*, that he had not read over, *a capite ad calcem*, as hath been observed by those that had the perusal of them since his death.

9. He ran through the *Greek* and *Latine Fathers*, and judiciously noted them in the margent, being fitted for that purpose by the dextrous use of his pen, wherein he came not short even of Professors themselves in that faculty. The *Rabbins* also, so many as he had, with their *Glosses* and *Commentaries*, he read and used in their own *idiom* of speech: and so conversant he was and expert in the *Chaldee*, *Syriac*, and *Arabic*, that

he made them as familiar to him almost, as his own native Tongue.

10. But for the *Hebrew*, this *I* can affirm from credible relation, that being upon a time sent unto and requested (whilest he was a *Residentiary* in the Cathedral Church of *Hereford*: *which city was also honoured with his birth*) by the then Dean of the same Church, upon special occasion to read the first lesson at evening prayer there, he yeilded thereunto; and having with him a little *Hebrew Bible* (the same *I* suppose that he afterwards used to his death) of *Plantins* impression *sine punctis*; he delivered the Chapter there in the English Tongue plainly and fully, to that learned and judicious Auditory: (Far be from us any suspicion of *Ostentation* in him for that act, who never knew to boast of himself, or any thing that he had, or any thing that he did.)

11. Stories of all times he knew, and for his rich and accomplisht furniture in that study, had this *Elogium* given him by a grave and learned Bishop, B. *King*, to be a very *walking* Library. And he was so well acquainted with the site of places, *Topography*, and observed so well the time when every thing of note was done in those several places, that he hath caused great Travellers and Scholers falling into discourse with him, to depart away with admiration of his skill.

BIBLIOTHECA BODLEIANA

*Additions out of Mr.* Priors *Sermon at his Funeral.*

12. His merit in the new Translation of the Bible, preferred him to this place of Government in the Church. For, with Basilius Magnus, *Non ex majoribus, sed ex propria virtute nobilitatem duxit*: He ennobled himself with his own worth and virtue.

13. Two singular ornaments crowned him which seldom meet in one man, *Learning* and *Humility*. On a time (and many such I could tell you) a poor Minister sending in to speak with him, abruptly he brake off a most serious discourse, saying, *But the Minister must not stay, lest we should seem to take state upon us.* Thereby imitating the great *Athanasius*, being, Τῷ ἀρετῷ ἀφῃσιῶ, τῷ ἐπιτυχίᾳ ἐυφῃσιῶ. *Nazianz.*

14. When in his sickness, one hoped for his recovery, he gave the *answer* that St. *Ambrose* gave to the Nobles of *Milain*, that desired him to pray for life: *Non ita inter vos vixi, ut pudeat me vivere; nec timeo mori, quoniam dominum bonum habemus.*

15. Not many hours before his departure (for *non obiit sed abiit*) I found him, as me seemed, victorious upon some conflict (*Quis sanctorum fuit certamine coronatur?*) I drew near his bed, he reached

reached for my hand and greezed it, saying, *I know whom I have believed, and I am perswaded, that he is able to keep that which I have committed unto him against that day.* This occasioned something about *relyance* on God by Faith: *Yea*, said he, *I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.* And again, *The mercies of the Lord are from generation to generation, on them that fear him.* Mercy brought in thoughts of Christ: *Oh* (saith he, in the words of that holy Martyr) *none but Christ, none but Christ!* Being told how pretiously the Lord esteemeth the death of such: He replyed, *Right dear, right dear in the sight of the Lord, is the death of his Saints.* Some prayers made for him upon his desire, at conclusion, he said: *Amen, I thank God: Amen, enough: Amen, I thank God.*

16. When he was leaving this life he looked on his daughter, and on the rest of his children in the chamber present, and said: *Christ bless you all.* And like that old Patriarch, he moved himself upon the bed, and cried, *Christ Jesus help*, and so Christ took him, and *conclamatum est.* His soul is now at rest: his Name is among the *Worthies* of our Church.

*His Motto.*

Εμοὶ τὸ ζῆν χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος.

*Ob. A. S.* 1624. *at supra* 70.

FINIS.

*To fill up this void leaf, or rather to promote u*
*formity, which is partly the designe of these h*
*morials, I take leave to translate hither out of*
Oxford-*book*, *very worthy to be Reprinte*
*A Letter of the Vice-Chancellour and others*
*Heads of the University of* Cambridge, *to*
*Vice-Chancellour and others of the Vniuersity*
Oxford, Octob. 7. 1603.

*E Latino.*

WHen newly, and indeed very late, there came unto us a report of the *Petition* for *Reformation* (forsooth) of the Church of *England* offered to his *Majestie* (as is pretended) by a *thousand Ministers*: though we found in it *nothing new*, and what hath been *answered* heretofore a thousand times; Yet, because they boast of their number, that *these* Millenaries may know, if *Saul* hath his *thousand*, *David* in this cause will never want his *ten thousand*, we were desirous (notwithstanding the work was altogether unworthy of it) to provide an *answer*. Whilst we were meditating thereof; there is brought unto our hands, that most *Elegant* answer of the *Vniuersity of Oxford*, being a most *rational* and *brief* confutation of all that had by those men so laboriously been framed and feigned: upon sight whereof, nothing seemed to remain for us (whom in this *best* of causes, the zeal and industry of our

*Brethren*

*Brethren* easily able to refute such Adversaries, had prevented) but this, to add unto the *weight* of their *Arguments* (because those men glory most in their multitudes) the *number* of our *Suffrages*. This we did formerly (as it were divining) both foresee and provide for. For when, after the death of our Excellent *Queen Elizabeth*, *alwaies the same* and most constant (a singular and incomparable example in a woman) in this *best* of causes, *those men* did not so much deplore the loss of a most Religious *Princess*, and the case of *Religion* it self (if not dying with her, yet at least in very great hazard) as meditate, and every day attempt *Innovations* against the new *Kings* approach: Our *University* very opportunely judged her aid to be needful, and a *decree* to be made in a full and solemn Convocation: That, *whosoever shall in the University of* Cambridge *publickly oppose, in word or writing or any other way, the Doctrine or Discipline of the Church of* England, *or any part thereof, by Law established; He shall be excluded from taking any degree, and be suspended* ipso facto *from the degree he hath taken.* Which decree, even by *Unanimous* consent of the whole House, voted and recorded publickly, *Jun.* 9. 1603. we do now desire to publish to the whole World, that all may be assured, what is the *judgment*, not of some *Opinasters* in their corners and Conventicles, but of allmost all the *Cantabrigians* in open *Senate*, concerning

concerning that *Discipline* which we have not forced on us, but freely received and entertained. Whose *consent* so fraternally and sweetly concurring with the *Oxford-answer*, with *Scripture*, *Fathers and Councils*, with the decrees of our *Princes*, our *Laws* and *Parliaments*; *Away* with those *thousand Ministers*, let them go and answer at *thousand Books* of ours, already written and set forth for their satisfaction, before they do so impudently obtrude their *Crambe* so often boiled, upon so wise a *King*, and so excellently learned. Or if they would have *Suffrages* rather to be numbred then *weighed*, let the *poor Fellows*, forsaken of the Universities and Muses, bethink themselves, of how *little account*, what *nothings* they are.

Thus we take our leave of our most dear Brethren in Christ; and, as we and our Vniversity, being united to you, both by similitude of *studies* and *manners*, are most firmly *Yours*; So we intreat you, alwaies to continue your love to *Us*.

*Camb. Oct.* 7. 1603.

BIBLIOTHECA SCOTIANA

# MEMORIALS
OF
# WORTHY PERSONS.
(Lights and Ornaments
OF THE
*Church* of *England.*)

## The Fourth Decad.

By

CL: BARKSDALE.

*Hi Majores tui sunt, si te illis dignum præstes.*
Sen.

*OXFORD,*
Printed by *A.* and *L. Lichfield,* 1663.


BIBLIOTHECA·BODLEIANA

TO

Mr *THOMAS SAVAGE*,

Eldeſt Son of

*THOMAS SAVAGE*,

of *Elmeley*, Eſq:

AND TO

Mr *THOMAS WILLIAMS*,

Eldeſt Son of

*DAVID WILLIAMS*,

of *Corndon*, Eſq:

*GENTLEMEN*,

HAving in the late *evil Times* (never to be *forgotten*) been comforted and relieved by the real *Favours* and pious *Munificence* of your Noble *Parents*, I do gladly make this *grateful Remembrance* thereof in the Dedication of this part of my *Memorials of Worthy Perſons* to your Worthy Names.

Names. In these *Papers*, though it were my *principal design* to honour the memory of the Lights of *our own Church*, yet have I now and then taken in one of the *Roman* or *Genevian* Perswasion, thinking They might not be unsociable *here*, whose holy Souls, I believe (now that the *Certamina* are ended by death *pulveris exigui jactu*) rest in peace. Some *Hypercriticks* (who are *pleas'd* with nothing but what they do *themselves*, if yet they do any thing at all:) will *despise* me, and say I do *actum agere*, and write what is written already. Truly, as a *Historian* does not *make*, but frame and compose his matter: so an Historical *Collector* performs his Undertaking, when with diligence and judgment he *selecteth* and compileth dispersed pieces for the ease and benefit of his Readers.

If in this Collection I have done any service to *Young Gentlemen*, and other *ingenuous* Persons, to incline them more to love *piety* and *learning*, to converse with

with good *Men* and good *Books*, to become loving friends and *Patrons*, or obedient servants and *Miniſters* to the *Church of England*; This is my *Delight* and *Joy*; This is, to *me*, inſtead of *Praiſe*, or any other *Reward* of my well-meant Endeavours.

That I have inſcribed upon the *particulars*, the names of other friends, is upon the moſt friendly *Plinies* reaſon, *Ingenuum eſt fateri per quos profeceris.*

Your obliged Servant,

*CL. BARKSDALE.*

# The Persons.

I. Dr *Colet.*
II. Mr *Langley.*
III. Bishop *Morton.*
IV. Bishop *Hall.*
V. Mr *G. Herbert.*
VI. Sr *Tho: More.*
VII. Sr *Henry Wotton.*
VIII. Bishop *Bedel.*
IX. *M. Ant. de Dom.*
X. Mr *Wheelock.*

# MEMORIALS.

## I.

## Dr JOHN COLET,

## Dean of S. Pauls.

*Out of his Life, Collected by Mr* Tho: Smith *of* Ch: Coll: *from* Erasmus.

D. Anthonio Stratford LL. Bac.

1. JOhn * *Colet* was born in *London*, the Son of *Henry Colet* (Knight, and twice Lord Major of that City) and *Christian* his Wife, a Matron of very rare Piety and Christian Fortitude. She had 11 Sons, and as many Daughters of the same Husband: all which she saw buried, except

* Coheleth *in the Heb. signifies* Ecclesiastes, *the Preacher.* Colet *is that part of the ring wherein the precious stone or signet is set.* Thomas. in voce *pala.*

except *John*, her first born. Yet, when she was fourscore and ten years of Age, her countenance was so comely and entire, her behaviour so cheerful and pleasant, as if she had never had any sorrow or any childbearing in her life. So much strength of mind was shewen in a woman, caused not by Philosophy or human learning, but by sincere piety to God and trust in Christ.

2. Nature was as indulgent to him as fortune; for he had a very proper, tall, handsom and comely body. In his younger daies he much addicted himself to the study of Scholastical Philosophy, exquisitely learned in the liberal Arts: All *Tullies* works were as familiar to him as his Epistles: so well read in *Plato* and *Plotinus*, that when I heard him speak, methought I heard *Plato* himself: not ignorant in any part of the Mathematicks.

3. Being thus well principled at home (Master of Arts) he began to look abroad, and improve his stock in forein parts. In *France* he added to his Humanity, what he thought necessary for the study of Divinity: which then he effectually prosecuted in *Italy*. He studied the Fathers and Schoolmen: was well versed in both Laws: singularly read in History, both Civil and Ecclesiastical. Modern Writers also, he both read and diligently imitated, accommodating thereby his stile to the Pulpit, and preaching of the Gospel.

4. After

4. After his return from *Italy*, he ſtaid not long in *London*, (where his Parents lived) but choſe to live in *Oxford*; where he publickly (yet freely and without ſtipend) expounded S. *Paul's* Epiſtles, being not full thirty years of age, yonger than I was by two or three months. There and then I had the happineſs to come firſt acquainted with him. Though at that time he had neither took, nor deſired any degree in Divinity; yet there was no Doctor whatſoever, either of Theology or Law, no Abbot nor dignified Perſon in the whole Univerſity, that did not frequent and (which is more) take notes of his Lectures. Which was to be Imputed either to *Colet's* authority, or their ſtudiouſneſs and modeſty, chooſe you whether.

5. But before he left *Oxford*, they honour'd him with the Degree of *Doctor*: which he accepted, rather to pleaſe the Givers than himſelf. From that Univerſity and theſe ſacred Employments, he was called back to *London* by the favour of K. *Henry* VII. who beſtowed upon him the Deanry of S. *Paul's*: that he might be Preſident of his Colledge, whoſe Epiſtles and learning he loved ſo well: (He was made both Doctor and Dean *An.* 1504.) Of all the Deanries in *England* the higheſt in eſteem, but not of greateſt value: which *Colet* embraced rather as a burthenſom charge, than honour. And therefore, as ſoon as,

he had regulated his Colledge of Prebends, ... raised up the antient Discipline that was fall... down, he resolved (which was not usual in th... times) *to preach every Holy day* in his Cathedr... over and above his Sermons at Court, and m... other Churches. At S. *Paul*'s he ran over, som... times a whole Epistle, sometime, a whole Gosp... the Creed, or the Lords prayer. Whereseoever ... preached, he was exceedingly followed, both ... the chief Citizens and Courtiers: particularl... by Sr *Thomas More* (afterwards Lord Chan... of *England*) as appears by this following passa... of his Letter: *What can be more troublesom to m... than to be deprived of your sweet company? havi... been so long used to enjoy your most prudent counse... to be refresht with your most pleasant societie, to b... rouzed with your most grave Sermons, and better... by your excellent example and life; in a word, ... whose very countenance and gesture I was wont to ... unspeakablie delighted.*

6. The Dean's Table, which in former tim... had, under pretence of good house keeping, be... too much prostitute to excesse, he reduced ... frugality. For he kept himself to one meal ... day many years together, both before and af... his preferment: which at once cut off all h... supper-guests: late Dinners not a few: and th... more, because his entertainment (though nea... was neither costly nor excessive; his sitti... shor...

short, and his whole discourse such as pleased none but those that were either learned or pious. For soon after he had said Grace, his Boy read a Chapter (distinctly and aloud) out of S. *Paul*'s Epistles, or *Solomon*'s Proverbs; from which he himself, for the most part, pickt the subject of that meals discourse, asking not onely Scholars, but even ordinary people, if they were ingenuous, what was the meaning of this or that passage: with as much satisfaction to their minds, as refreshment to their bodies. He affected neatness in his household-stuff, cloaths, books, meat; but not magnificence: and was so much averse from all filthiness, that he could not endure solecisms or barbarous language. He was hugely delighted with the conference of his friends, who oft kept him till late at night: but all his conference was either of literature, or Jesus Christ. If he had no acceptable friend to chat with (for every one did not please him) his boy did read somewhat to him out of godly books. Sometimes he called me to ride abroad with him: and then he was as merry as any man alive: but a good book was alwaies his Comrade in his journey, and his talk was continually of Christ.

7. Whatsoever Revenues accrued unto him by the Church, he entirely committed to his Steward, to be distributed and spent in house-keeping. His own hereditary rents and profits

(which were vast) he himself distributed to pio uses. For, his Father being dead, money flowe in apace from what was left him by inheritance and lest that being kept should breed some d sease in him, he therewith erected a stately ne School in *Paul*'s Church-yard, dedicated to th Holy Child JESUS: whereunto he joyned fai dwellings for two Schoolmasters, to whom h assigned liberal stipends, that they might teach *gratis*, but so as they should not admit above a certain number (viz. 153. *from Jo.* XXI. 11.) Above the Masters Chair, stands the Holy Child JESUS, curiously engraven, in the posture of one reading a Lecture, with this *Motto*, HEAR HIM: which words I advised him to set up. And all the young fry, when they come in and go out of School (*besides their appointed prayers*) salute Christ with an Hymn †, Every Classe containeth 16. boyes, and the best Scholar of each sits in a seat somewhat more eminent than the rest, *with the word* CAPITANEUS *engraven in golden letters over his head.*

† *Which you may read amongst Erasmus's Epigrams.*

8. Our quicksighted Dr *Colet* saw very well that the main hope and pillar of a Common-wealth consists in furnishing youth with good literature, and therefore did he bestow so much care and cost on this School. Though it stood him in an infinite sum of money to build and endow

endow it, yet he would accept of no partner. One left indeed a Legacie of an 100 pounds sterling to the structure of it; but *Colet* thinking, that if he took it, some lay people would challenge to themselves, I know not what authority over the School, did by the permission of the Bishop bestow it upon holy Vestments for the Quire. Yet, though he would suffer no lay man to have a finger in the building, he entrusted no Clergy man (not so much as the Bishop, Dean and Chapter of S. *Pauls*) nor any of the Nobility, with the oversight of the Revenues, but some married Citizens of honest report. When he was asked, why he would do so? he answered, *That there was nothing certain in human affairs; but he found least corruption in such men.*

Tam ingentes sumtus ut fastigia quoq; deterrere possint. *Eras.* Ep. ded. ad Cop. Verb. *which book he wrote for the benefit of Paul's School, as he wrote his book called* Ecclesiastes (*at the request of B.*Fisher) *for Christ's Coll. and S.* Johns *in* Cambrige.

9. As all men highly esteemed him for his School; so many wondred why he would build so stately an house, within the bounds of the Carthusian Monastery, not far from the Palace at *Richmond*:

Morus in Epist. ad Col. *Neque valde miror, si clarissima tua scholæ rumpantur invidia. Videmus enim, uti ex equo Troj. prodierunt Græci, qui barbaram diruêre Trojam, sic è tua prodire Schola, qui ipsorum arguunt & subvertunt stultitiam.*

but

but he told them, *That he provided that few should find him himself in his old age, when he should be unfit for labours, or broken with diseases, and so constrained to retire from the society of men.* There he intended to philosophize with two or three eminent friends, among which he was wont to reckon me, but death prevented him. For being few years before his decease visited thrice with the sweating sickness (a disease which seised no Countrymen but *English*) though he recovered, yet he thereupon grew consumptive, and so dyed. He was buried in the South side of the Quire of his own Cathedral, in a low Sepulchre, which he to that end had chose for himself some years before, with this inscription, *JOHN COLET.*

10. Somewhat I shall adde, first of *his Name*, secondly of his paradoxical *Opinions*, and lastly of *his Afflictions*, wherewith his ingenuous piety was exercised: for some whereof he might have thanked his own natural temper. For he was of a very high spirit, huge impatient of any injury, wonderfully prone to lascivious nesse, luxury and overmuch sleep, to feasting and facetiousness above measure (all this he confessed to me himself) and he was not wholly safe from covetousnesse. But against each of these, he fought such *a good fight*, by Philosophy, Divine Contemplations, watching, fasting and prayer, that he led the whole course of his life free from the infections

of this world; and as far as I could any waies gather (by familiarity and much liberal converse with him) was a pure Virgin to his dying day. All his wealth he distributed to pious uses. He did so dayly endeavour to conquer all his passions, and subdue the haughtinesse of his mind by reason, that he would take it well to be admonished even by a child. Lasciviousnesse, sleep and luxury he chased away by abstaining constantly from supper, by continual sobriety, indefatigable study, and holy Conferences. But yet, when there was occasion, either to discourse with fair Ladies, or jest with witty persons, or feast with pleasant, a man might easily perceive some footsteps of his nature: which made him, for the most part, keep from the society of all lay people, but especially from banquets, to which, when he must needs come, he commonly took with him me or some learned friend, with whom he discourfed in Latin, that he might avoid idle talk. His custom was to eat onely of one dish, to content himself with one glasse of bear or ale, or two at the most. And, though he was delighted with good wine, yet he drank very little of it, alwaies suspecting his own sanguine complexion and inclination, and being wary of all those things, by which he might offend any person whatsoever. In all my life I never saw a more *happie Wit*: and thence it came that he was exceedingly pleased with such Wits

as

as were like himself: but at all times, when he might chuse his discourse, it was of such things as prepared him for the immortality of a life to come. And when at any time he refresht himself with pleasant stories, he did not fail to make use of his Philosophy in them. He was much pleased with the simplicity of nature in *little children* (to the imitation of whom we are called by our blessed Saviour) being wont to compare them to *Angels*.

11. Now for the second particular *his Opinions*, he much differed in them from the Vulgar. The *Scotists* (of whose acuteneſſe most men have a high conceit) he esteemed heavy fellows, and anything rather than ingenuous. And yet he had a worse opinion of *Thomas Aquinas* than of *Scotus*: *who*, said he, *if he had not been verie arrogant, would never so rashlie (and yet so magisteriallie) have presumed to define all points of religion: and if he had not savoured too much of the spirit of the world, he would not have polluted all the doctrine of Christ with so much of his own prophane Philosophie.* No man was more a friend to true Christian piety, yet he had little or no kindness for Monks, or rather I should say for those who are now (for the most part falsly) so called: and therefore, while he lived, he gave them but little, and when he dyed, nothing: not that he hated their profession, but because he saw they did not live according

to

to it. Yet his desire was, to have disengaged himself from the world, and betaken himself to a Monastery, if he could any where have found a Society, that was truly and unanimously resolved upon an Evangelical life. Though he lived very chastly himself, yet he had a very charitable opinion of those Priests and Monks, who had no other crime but venery: not that he did not heartily abhor the sin, but because he found such men far lesse mischieveous than others (if compared) who were haughty, envious, backbiters, hypocrites, vain, unlearned, wholly given to the getting of money and honour. And he was not more averse to any sort of men, than such Bishops, who were Wolves instead of Shepherds, and commended themselves by external service of God, ceremonies, benedictions and indulgences to the people, while with all their hearts they served the world: *i. e.* glory and gain. He was not much displeased with them, who would not have *images* (either painted or carved, gold or silver) worshipt in Churches: nor with them, who doubted whether a notorious *wicked Priest* could consecrate the Sacrament. Hereby not favouring their error, but expressing his indignation against such Clergy-men, who by an open bad life gave occasion to this suspicion. As he did much approve of *secret confession* (professing that he never had so much *comfort* from any thing as that) so

he

he much condemned anxiety in it, and repeti
on. He was content to Sacrifice on Sundays a
Holy daies, or some few daies beside: either t
gain more time for his sacred studies, and t
himself the better for his Pulpit employment
and the businesse of his Cathedral; or, becau
he found that his *devotion* had a *greater edge*, whe
it was sharpned with intervals: and yet, he woul
not condemn them who were minded to come t
the Lords Table every day. Though he was a ver
learned man himself, yet he did not prize th
vast and confused learning of such as wande
among *various* sciences and books, saying, *Th*
*got rather a learned sort of madness, than any tru*
*incentive to Christian innocence, simplicitie and ch*
*ritie.* He dissented from innumerable opinions
commonly received in the Schools: in which, he
would sometimes tell his mind to his friends, bu
say nothing to others, lest he should incur a dou
ble inconvenience, loose his own credit, and do
them no good, perhaps harm.

12. And now in the last place hear his Affi
ctions. He never agreed well with his Bishop, wh
(to say nothing of his manners) was a superstitious
and stubborn *Scotist*. Neither was the Doctor ac
ceptable to most of his own Colledge, because h
was very tenacious of regular discipline; and the
*Prebends* complained, that he used them as *Monk*
whereas indeed that Colledge was antiently
called

called *East-monasterie*. The old Bishop exhibited Articles against him to the Archbishop of *Cant*: *That he said, Images were not to be worshiped*, &c. But the Archbishop being well acquainted with *Colet*'s excellencies, instead of being his Judge, became his Advocate. Then the old man strove to incense the Court against him, especially K. *Henry* VIII. himself: because the Doctor (when the King was raising forces against the [illegible]*nch*) had said in a Sermon: *That an unjust peace was to be preferred before a most just war*. Here the King (who was an excellent person in his youth) gave an evident proof of his Royal parts, exhorting the *Dean* privately; *To go on in his preaching, fruitlie to tax the corrupt manners of that age, and not to withdraw his light in those most dark times*; adding, *That he knew very well what incensed the Bishops so highlie against him, and how much good the* Dean *had done by his Divine life and holie Doctrine to the* English *Church and Nation*: Lastly, *that he would so curb their endeavours, that it should appear to the world, Whoever troubled* Colet *should not escape unpunisht*. Hereupon the Dean humbly thanked the King for his Royal favour, but beseeched him not to do so; professing, *That he had rather lay down his preferment, then that any should suffer for his sake*. Again, upon Good-Friday, the Dean made a Sermon to the King and Courtiers, which was much admired, concerning

cerning the *victorie of Christ*: wherein he exhorted all Christians to fight under the banner of their heavenly King, and overcome, saying, *That they, who either through hatred, or ambition, or covetousness, do fight with evil men, and so kill one another, fight not under the banner of Christ, but the Divel*; shewing withal, *How hard a thing it is, to die like a Christian: How few go forth to battel free from hatred and covetousnesse; and how difficult for such to be in charitie (without which no man shall see God) who sheath their swords in their brethrens bowels:* adding, *That they should rather imitate their King Christ, than Pagan Cæsars and Alexanders.* And he had so many other smart passages to this purpose, that his Majesty was somewhat afraid, lest this Sermon would dishearten the Soldiers that were listed. But, when *Colet* came before the King, in his garden at *Greenwich*, the King bids him cover his head, and speak his mind freely: and then his Highness began thus, *Dean, be not surprised with needless fears, I did not send for you hither to disturb your most holy labours, which I resolve to cherish as much as I can; but to unlode my conscience of some scruples, and to desire your advice concerning my dutie.* The Conference lasted almost an hour and an half, and I must not relate it all. Only, his Majestie wisht, *That what the Dean spake truly, he would speak some time or other more plainly,*

lest

*lest the rude Soldiers should misunderstand it, as if he had said, That no war is lawful among Christians.* So the King called for a Cup, and drank to him, embraced him most kindly, and promising him all the favours that could be expected from a most loving Prince, dismissed him; and turning to the Courtiers said, *Well, let other men chuse what Doctors they please, and make much of them, This man shall be my Doctor.* From that day forward never durst his enemies trouble *Colet* any more: a person, that, in an high fortune and plenty, was led and governed not by his nature, but by Christ: in a word, whom I shall not doubt to reckon in the Catalogue of my *Saints*, though he be never canonized by any Pope. *Thus far Erasmus.*

13. I shall onely annex a few lines collected out of *Stow's Survey* of *London in fol.* concerning his kindred. His father Sr *Henrie Colet* (son to *Robert Colet* of *Wendover* in *Buckinghamshier*, Esq.) was buried at *Stepney*, where his Monument still remains. And the Pictures of Sr *Henrie* and his Dame *Christian*, and ten of his Sons, and ten of his Daughters, remain in the window, on the North side of St *Anthonie* (or *Antlin*) his Church near *Budge-row*. But he was born in the Manour of *Hale* in *Buckinghamshire*, near *Wendover*, and *Alesburie*: which Manour

Manour our Doctor left to *Pauls* School, a
some of his name dwell there still. See
*Monument* excellently described by learn
Mr *Dugdale* in his History of St *Paul*'s Cath
drall.

*Ob. An. Dom.* 1519. *æt.* 53.

II. Mr JOHN

# II.

## Mr JOHN LANGLEY.

### Master of *Paul's* School.

*Out of his Funeral Sermon by Dr* Ed: Reynolds (*now L B. of N.*)

Mro Markly, Schol. Winchc.

1. *Learning* is so excellent an endowment, that the *Teachers* of it ought to be had in great honour. And I scarce know a greater *defect* in this Nation, than the want of such encouragement and maintenance as might render the Calling of a *School-master* so honourable, as men of great learning might be invited unto that service. Errors in the first concoction, are not mended in the second: what is lost in the *School*, is hardly ever fully recovered.

in the *Universitie*, And by how much the few men of great worth and parts are imployed that Service, by so much the more should the of rare and worthy men in that way be beway by us.

2. Great was the happinesse of this C in this particular, while it enjoyed this *wor man*, and great the losse in being deprived him. For though, through Gods goodnes, the be many excellent men remaining, out of who some reparation may be made of so great a d mage; yet still I look on the departure of t *man*, as if the middle and most precious stone a rich *Jewel* should drop out, which, though ma others remain in, cannot but be greatly misse

3. Our dear Brother was a *learned man*, learn ed in the whole Body of Learning: not only a excellent Linguist and *Grammarian*, *Historian*, *Cosmographer*, *Artist*, but a most judicious D *vine*, and a great *Antiquarie* in the most memo rable things of this Nation. Into whatsoever pa of the Land he travelled, he was able to refre and to instruct his Fellow-travellers in the mo remarkable particulars of every Country. *Pausa nias* was not more accurate in the description *Greece*, than he of *England*. And I have heard that he had it sometimes in his thoughts to have published some thing in this kind. He was a ma of a solid *Judgment*: he alwaies spake *è pectoris*,

storis, and I have, not without great satisfaction, heard him give his Notions upon difficult places of *Scripture*, and Arguments of *Divinity* in ordinary discourse, as if he had elaborately studied them.

4. He was able out of his full *Treasurie* and Storehouse of Learning, to bring forth both *new and old*. I never knew any learned subject spoken of in his company, wherein he was not able most dextrously to deliver his opinion. He was a man of a copious *discourse*, but withal so solid and judicious, as did ever delight his Auditors, never weary them, As *Livie* said of *Cato*, *Natum ad id dicere, quodcunque ageret*, we may say of him, *Doctum in hoc uno credereres, quodcunque diceret.*

5. He was a *Worker* as well as a *Speaker*; he was not a barren figtree, that had leaves without fruit; nor a tinkling Cymbal, noise without love; he taught by *his life* as well as by his learning. *Verbis tantum Philosophari, non est doctoris sed histrionis*, as he said: and *Dicta factis deficientibus erubescunt*, saith *Tertullian*. And indeed, he was a man of *fixed and resolved honestie*, and I wondred in his sickneſse, what men did learn *Christianitie* for, if it were not in every condition to practice it, and adorn the profession of it.

6. He was a *patient man*: patient in his *School*; patient in his *sufferings*, willingly bearing the reproach of Christ, and not fearing the wrath of

any man, in comparison of the reverence he di bear to his own conscience: patient in *sickne* composing himself with as unshaken confiden to dye, as in time of health he would have go about any other business.

7. He was *a faithful man*, most exactly answe rable to the trust of his place: *opprimi potiu onere officii maluit, quam illud deponere*, as onc *Tullie* spake. It was hardly possible for any frien by any importunity to draw him from a mo punctual observation of timely attendance upo the duties of his *place*. And so tenderly fearf was he of miscarriage herein, and so sensible any the least defect, that in a former Sickness h desired, if he should then have dyed, to hav been buried at the *School-door*, in regard he ha in his ministration there come short of the duti which he owed unto the School. The fullest ea of corn *bow* their heads; and the most worth men are most *humble*, and apprehensive of the own failings.

8. He was a *constant man*: punctual and im movable from honest principles. *Vir rigidæ inn centiæ*, as *Livie* said of *Cato*. He was of *Polemo* judgment in this point, *Debere in esse quandam moribus contumaciam*, That men having prove all things should hold fast the best, and be perti nacious in goodness.

9. He was a *Wise man*. Prudence is requisit to

to tame and calm the wild and unswaied humors of yong children. It is noted as a special piece of *Socrates*'s Wisdom, that he did by his instruction fix and reduce the wandring and vitious inclinations of *Alcibiades*.

10. I might go on, and instance in the Authority, Gravity, Meekness, observable in our dear friend, but I only adde his *great care of the School* at his last, that there might be an able *Successor* chosen. The evening before he dyed, with great earnestnesse he commended it to the Company by a Member thereof, who came to visit him, *That they should use their uttermost wisdom and care to chuse an able, learned, religious and orthodox man into the place*; naming *one*, of whose fitnesse both he and the Company and School had had before great experience. And so much were they pleased to honour the judgment and integrity of this worthy man, that presently after his death they pitched upon *an excellent learned man*, whom he had so providently commended to them.

11. This worthy friend of mine, the *Friday* and *Saturday* before his own *Fit*, was pleased to visit me, lying at that time under a sore Fit of the *Stone*. It pleased the Lord the Monday following to bring a Fit upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this Fit

as a *Messenger of death* from God unto him. And though in obedience to Gods appointment he made use of *means*, yet he still insisted upon it, *that his time of dissolution was now come*, and accordingly with great composednesse and resolvednesse of spirit, waited for death, as a man doth for a *loving friend*, whom he is willing to embrace.

*Ob. Septemb.* 1657.

III. D

# III.

# Dr THOMAS MORTON,

## Biſhop of *Dureſme.*

*Out of his Life, Written by Dr* Barwick, (*now*) *Dean of S.* Pauls.

D. Thomæ Vyner, Rect. de Staunton.

1. HIs Coat-armour and *pedigree* ſhew him to be of the ſame Original and Stock, with that eminent Prelate and wiſe Stateſ-man *John Morton*, Lord Chanc: of *England*, and Arch-biſhop of *Cant*: (by whoſe contrivance and management the two Houſes of *York and Lancaſter* were united.) But, in his great modeſty and humility, he would not revive, nor ſo much as look upon, a very fair and large deſcent of his Pedigree, when it was preſented to him: though he liberally rewarded the perſon that preſented it.

2. The place of his birth was the antient and famous City of *York*: his Parents were of good note, Mr *Richard Morton* Mercer, and Mrs *Elizabeth Leedale* (by whom the *Valvasours* and *Langdales* acknowledge themselves to be of his kindred) by whose care he was brought up in *pietie and learning*, first at *York*, and afterward at *Hallifax* under Mr *Maud*: of whom he alwaies spake with great reverence, as a grave man and a good *Schoolmaster*. He took root in the Nursery of *Hallifax* till the eighteenth year of his age, before he was transplanted into the Garden of the *University*.

3. An. 1582. he was sent to *Cambridge*, and there admitted into S. *John*'s Coll. wherein were so many eminent Scholars at that time, as he was wont to say, *It seemed to be a whole University of it self*. The Master of the Colledge was Dr *Whitaker*: his first *Tutor* was Mr *Anthony Higgon*, who left him to the care of Mr *Hen: Nelson*, who lived to see his *Pupil* passe through all the other Dignities he had in the Church, till he came to be Bishop of *Duresm*, and a good many years after.

4. An. 1590, he took his Degree of *Master of Arts*, having performed all his Exercises with great approbation and applause. Afterward, for above two years, he continued his studies in the Colledge at his Fathers charge. And then, *Mar-*

An. 1592. he was admitted *Fellow* meerly for his worth against eight Competitors for the place. Which he was wont to recount with greater contentment to himself, than his advancement to any Dignity he ever enjoyed in the Church. About the same time he was chosen *Logic Lecturer* for the University: which place he discharged with as much Art and Diligence, as may appear by his Lectures fairly written, which I find among his papers.

5. In the same year he was admitted to the sacred Order of *Deacon*, and the next after, of *Priesthood*. Having received his Commission from God and his Church, he was very ready to assist others in the way of charity; but not too forward to take upon him a particular care of Souls. And accordingly we find him for about five years after this continuing in the Colledge, prosecuting his own private Study, and reading to such yong *Scholars* as were committed to his care and Tuition.

6. An. 1598. he took his Degree of *Bachelor in Divinitie*. And about the same year, being presented, instituted and inducted to the Rectory of *Long Marston*, four miles distant from his native City of *York*, he betook himself wholly to the *Cure of Souls* there committed to him, which he discharged with great care and diligence: And yet he did not intermit his higher studies for

the

the general good of the Church while he attended it. To that end he had alwaies some Person to be his *Assistant*, whom he knew to be pious and learned.

7: And this assistance was the more necessary, because his great parts and worth would not suffer him to enjoy his privacy in a country-cure. For first he was made choice of by the *Earl* of *Huntington*, then Lord President of the North, to be his *Chaplain*, for his dexterity and acuteneſse in disputing with the Romish *Recusants*: for it was Queen *Elizabeth*'s expresse command to him to convince them by Arguments, rather than suppresse them by force: and this she expressed (as his Lordshop was wont to say) in the words of the Prophet, *Nolo mortem peccatoris*.

8. But the Earl dying presently after, he returned again to his privacy at *Marston*: where he continued not long, before the Lord *Sheffield* (who succeeded as Lord President) commanded him to hold a publick *Conference* before his Lordship, and the Council at the Mannor house in *York* with two Romish *Recusants*, then prisoners in the Castle; which he performed with great satisfaction to the Auditory, among whom were many of the chief *Gentry and Clergy* of Yorkshire.

9. An. 1602, began the great *plague* at *York*: at which time he carried himself with much

*Heroical*

*Heroical Charitie.* For, the poorer sort being remov'd to the Pesthouse, he made it his frequent exercise to visit them with food, both for their *bodies and souls.* His chief errand was to instruct and comfort them, to pray for them and with them; and to make his coming the more acceptable, he carried usually a sack of *provision* with him, for those that wanted it. And because he would have no man run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but sadled and unsadled his own horse, and had a private door made on purpose into his house and chamber.

10. An. 1603. he attended the Queens Embassador into *Germany*, being desirous to improve himself by seeing forein Kingdoms, Churches and Universities. His stay in those parts was the shorter because the Embassadors Commission determined at the death of the *Queen.* But however he improved his time so well, partly in furnishing his own *Librarie* with books at *Frankfurt* and elsewhere, but chiefly in his *conversation* with learned men, and in his forein *Observations*, that he alwaies very highly valued that opportunity.

11. At his return he was sollicited by *Roger* Earl of *Rutland* to be his domestical *Chaplain*, Which proffer he was the more willing to accept, for the privacy he hoped to enjoy in a place where he was not know, for making use of that

*Treasure*

*Treasure of Books*, he had got in his *travels*: And the rather, because thereby he was brought much nearer *London* than before, whither he must have many occasions to go, for the putting forth of such Books, as he had in design to write. For it was not long after that he printed his first part of his *Apologia Catholica*. About which time the Archbishop of *York*, *Toby Matthews* (that most exquisite preacher) conferred upon him a *Prebend* in that Metropolitical Church.

12. An. 1606. He took the Degree of *Doctor in Divinitie* with the great Approbation of both the professors in Divinity, Dr *John Overal*, that profound Scholar, and Dr *Tho: Playfer* that acute Disputant and accurate Preacher, who were both of them very competent Judges of mens abilities. And there began that intimate acquaintance he had with the said Dr *Overal* (afterwards Dean of S. *Paul's*, Bishop of *Lichfield* and *Coventry*, and lastly of *Norwich*) which continued between them till it was dissolved by death. And about the same time he was sworn *Chaplain in Ordinary* to K. *James*, and by him made *Dean of Glocester*, and assumed by the Lord President of *Wales* for one of his Majesties *Council* for the Marches. In his first journy to *Glocester* he went by *Oxford* at the *Act time*: where he was incorporated and admitted to the same Degree he had in *Cambridge*: where also he was much taken with the exercises

of

of Mr *Dan. Featly*, then a proceeder, and carried great friendship to him ever after. At which time (among other eminent Persons) he fell into acquaintance with that famous Dr *John King*, then Dean of *Ch. Ch.* afterwards Bishop of *London*, which afterwards grew so intimate, that the Bishop made choice of him to perform the *last offices* to him both at his death and burial.

13. An. 1609. he succeeded Dr *George Abbot* in the *Deanry of Winchester*. There Bishop *Bilson* conferred on him the *Rectorie of Alesford*; and there (among other learned men whose friendship he much valued) he had intimate acquaintance with Dr *Arthur Lake*, then Master of St *Cross*. In the next year, a Parliament being held, he preached the Sermon to the Convocation, upon Matth: 5. 13. *Vos estis sal terræ*, with general applause, and should have been *Prolocutor*, but in modesty declined it, and preferred a friend of his. In his abode at *London*, he took his lodging at Dean *Overal's*: who gave him the opportunity of a very early acquaintance with the learned *Isaac Casaubon*, then newly come out of *France*, and entertained by the Dean. The love thus begun was never intermitted in their lives, nor obliterated by death, as appears by *Casaubon's* Monument at *Westminster* Abby, set up at the charge of *Morton*. About the same time he had the opportunity of entring into a very good acquaintance with

with several other eminent *forein Scholars* and Divines: as namely, *Scultetus*, *Diodati*, *Du Mou*... whose worth is very well known by their learn... works in print.

14. While he continued in *Winchester*, a cer... tain great person passionately told the King, *Th... Dr Morton had spoiled one of the best Deanries ... England.* It concerned the Dean to vindicate h... good name from that foul and unjust aspersion. And therefore acquainting his Brethren of th... *Chapter* with it, they were very forward to give ... and he not backward to receive a Testimoni... from them under their hands and seals, *That ... had been one of the best Deans that ever had been ... Winchester in their times*: and some of them were very antient.

15. An. 1616. *July* 7. he was consecrated *Bishop of Chester*. While necessaries were prepar... ring for his journy thither, and for the accom... modation of his Palace there, he retired himself to *Clay-Hall* in *Essex*, upon the earnest invitation of his Noble friend Sr *Christopher Hatton*, ... there fell sick of a dangerous Fever, but being happily recovered, presently put himself upon his journy towards his great work, and was met on the borders of his Diocess and brought into the City of *Chester* by such a great number of Knights and other the best *Gent*: of the Country beside the *Clergy*, as may give a lasting testimo...

ny, to their honour as well as his, in shewing such a religious respect to their *Bishop*.

16. When he was setled there, he found all the inconveniences which he foresaw, (and which made him at first loth to undertake that weighty *Office*) and some also which he could not foresee at so great a distance. For, beside the great number of *Romish Recusants*, which hath alwaies been observed in this Dioces, he found another sort of Recusants (better known by the name of *Nonconformists*) who, though they were not so many in number as the other, yet had they so much perverseneese and obstinacy in them, as made them equal, or rather superiour, in relation to the trouble he had with them. For the reducing of them to their obedience to the Church, he used no lesse fatherly mildneese then strength of Argument: and after he had endeavoured their satisfaction in a publick Conference with them about the use of the *Surplice*, &c. he printed a Relation thereof with some enlargements, intituled, *The defence of the three innocent Ceremonies*. But in reducing the other party, the Popish Recusants, God blessed him with far better succeese, to the great content of his Majestie.

17. An. 1617. at the Kings return out of *Scotland* through *Lancashire*, his Majestie was petitioned about some innocent *Recreation* for servants, and other inferiour persons, on the

*Lords*

*Lords day* and Holy daies, whose laborious C
lings deprived them of it all other times. T
*King* consulted with the *Bishop* how he m
satisfie their desires without endangering
libertie to be turned into lasciviousnesse. Wh
upon the Bishop presented to the King in
ting the next day (Bishop *Andrewes* atte
the King the same time) several *limitation*
restrictions, which the King so well appro
that he said, *He would only alter them from*
*words of a Bishop to the words of a King*: viz.
*all known Recusants, and all that are not prese*
*Church at the Service of God shall be barred f*
*the benefit of this liberty*: *That these Recrea*
*shall not be used before the end of all divine servi*
*for that day*: *That every person should resort to*
*own parish Church*, &c. The Declaration w
published *May* 24. in the 16. of his Raign:
since republished by our late Gracious Sover
K. *Charles* 1. The good Bishop, to maintain
hospitality in that place, where good ho
keeping is so much valued and practised,
the *Rectorie* of *Stopford* in *Commendam*, bestow
on him by the King, where his name and mem
is still pretious.

18. An. 1618. *Mar.* 6. At the motion of t
great pattern of Episcopal perfection, Dr
*drewes* above mentioned, then Bishop of
(who was never known to do the like for
oth

ther, and yet did this without his seeking or owledge, *that he might have him his nearer ighbour*, as he said, and of the same Province ith himself:) He was translated to the See of *Coventry* and *Lichfield*, void by the Translation f his old friend Bishop *Overal* to *Norwich*. nd here his trouble was not so great as at *Che-*, though his Dioceſs was longer: because the mmon sort of people, for the most part, were tter principled by the care and vigilance of his redeceſſor. But yet he abated nothing of his rmer pains and industry, both in Writing, reaching and conferring with those that were ot wilfully obstinate: besides his ordinary *Visiting* his Dioceſs, and *Confirming* such children as ould give an Account of their Faith.

19. Among the *works of Charitie* performed this Bishop, while he was of that See, memo-ble is the Education he bestowed upon one *orge Canner*, (who like another *Didymus* of *lexandria*, or *Fisher* of *Newminster* was born nd:) This youth he brought up first at School, d afterwards sent him to *Cambrigde*, where he aintained him, and his Unkle to look to him, S. *John's* Coll. After he had taken the Degree Bachelor of *Arts*, he sent for him into his n Family, and there instructed him in the hole Body of *Divinitie*; then admitted him in-o sacred *Orders*, placed him in a Cure in *Staffordſhire*.

*shire*. Which Cure the blind man discharged ligently and laudably, being a very good prea and able also to perform the whole *Office* o Church, as it is prescribed in the Book of *Co prayer*, only by the strength of his admir *Memory*.

20. Memorable also is that passage of the *of Bilson* near *Woolverhampton*, who b wrought upon by some *Romish Priests*, cou feited himself to be *possessed* with a Divel. the Divel having *steeled his heart* (as his phrase was after his confession) he contin *Demoniac* longer than was intended, and acc a neighboring woman, of the Romish Com nion, for bewitching him, so cunningly profe ting the charge, as the woman hardly esca The *Bishop* suspecting the *Boy* did but counte got leave of the *Judges* to have the Boy h with him: where, by his wisdom and great p he discovered the *imposture*; and afterw upon the Boyes Confession and Repenta bound him out an Apprentice to a Shomak *Bristol*.

21. An. 1632. He was translated to the of *Duresme* (void by the death of Bishop *Hon* a place of greater trust and honour, as well a greater emolument. For, besides the Spiri and *Ecclesiastical* Affairs (as before) he had the care and management of all the *temp* Affai

lies within the County Palatine of *Duresme*, by virtue of the Palatinate, which for many hundreds of years hath been annexed to the Episcopal See: in so much as it passed for a maxim there: *Quicquid potest Rex extra Episcopatum, potest Episcopus intra*: And yet in the same he carried himself with so much *justice and* mercy for ten years together before these late troubles put a disturbance in the exercise of his Government, that no complaint was ever made against him to the *Parliament*: except only the case of Mr. *Smart*, which yet had no relation to the County Palatine, neither could the charge be made good against him.

11. Some *Rules* which he set unto his Government were these. First, for his *Fines* at the renewing of Leases, he never intermeddled in setting them himself, but referred the businesse to four Gentlemen of the neighbourhood, to make a moderate composition between him and his Tenants. 2. In *wreks*, he took such a small part of the persons that had suffered them, as was scarce worthy the name of a Composition: and that only to preserve the right of his place. 3. In *Felons goods*, where any man had made himself away; though by law the whole estate was confiscated *detestationem criminis*, yet exceeded he not a fourth part of the estate after the most moderate valuation. And lastly, for *Wardships*, he used

that tenderness, as never any of the Gentry wrong in their Minority.

23. How much greater his *Fatherly care* for the Spiritual affairs of the Bishoprick, appear by his pious indeavours in setling competent *Augmentations* upon the smaller Bene He had given a good example long before, w he was Bishop of *Lichfield*, in abating a part of his *Fine*, to increase the portion o Vicar of *Pichley* in *Northamptonshire*. And in a work of so much importance, he ap himself for Counsel to three of the most le in the Laws, Lo. Keeper *Coventry*, Mr *No Henry Martin*, who all concurred, *That the Bi Authoritie over Churches appropriate was no taken away, nor any way infringed, but that he now appoint a competent Augmentation*, &c. the Author.

24. Having thus fully informed himself his just *parts* in a matter of so high Concern for the advancement of Christian Religion, the good of Souls, he resolved to put it in pra as far as God should enable him, and trust with the *event*. He began at home with the P of *Bishop-Auckland*. Here he augmented stipend of the Mother-Church from fi pounds *per an:* to fourscore, and the Chapels longing to it from about six pounds *per an.* thirty; intending to extend the like Episc

in some proportion over all the rest of his Diocess: But so pious heroical a work became abortive by the *Scotch Invasion*, &c.

25. We are come now to the *precipice* of this Reverend Bishop's outward splendor: though neither his Glory nor Happinesse incurred the least diminution by his future *sufferings*. For he was never more happy in his own thoughts, nor more glorious in the eyes of all good men, then in being exercised in those *troubles*, whereof the continual *series* of publick affairs afforded him a perpetual oportunity from this time till his death.

26. In one of the tumults after the beginning of the long Parliament, this Reverend Bishop was in extreme hazard of his life by the multitude that were beckned thither by the contrivers of our late miseries: whereof some cryed, *Pull him out of his Coach*: Others, *Nay, he is a good man*: Others, *But for all that he is a Bishop*. And he hath often said, He believed he should not have escaped alive, if a leading man among that rabble had not cryed out, *Let him go and hang himself*. Upon this and the like violations of the liberty and freedom essential to all the Members of Parliament, when the *Twelve Bishops* (whereof this was one) remonstrated the just fears they were in, and *Protested* their dissent from all Laws which should be enacted, till they might attend the

service of the House with freedom and fa
They were all charged with high Treason by
House of Commons, and committed to
son, &c.

27. Our Bishop being (after four mon
discharged from this his first imprisonment,
turned to his lodgings in *Duresm* House,
there attended his *devotions and study*, till
time as his Adversaries thought fit to give
another occasion to exercise his patience und
second Captivity, upon occasion of baptisi
Child of the Earl of *Rutland*'s according to
Order of the Church. And in custody he rem
ed six months before he could obtain his enla
ment. After this he remained in *Duresm* ho
till he was thrown out thence by the *Soldi*
that came to Garrison it, a little before that
rid fact was committed upon the person of
late Gracious King: and after that, being imp
tuned by his honorable friends the Earl
Countess *Rutland*, he became a part of their
and family at *Exeter-house* for some short ti
But being loth to live at the charge of oth
while he was able to subsist of himself, and th
ing the air of the Country might better suit
his declining years, he betook himself to so
first with Captain *Saunders* in *Hartfordshire*,
after with Mr *Tho. Rotheram* in *Bedfordshire*,
by the great civility and earnest importunity

that Noble young Baronet, Sr *Henry Yelverton*, he went with him to his house at *Easton-Mandut* in *Northampton-shire*, where he found all the tender respect and care from the whole family, which a Father could expect from his children, till after some four months he rendred up his *happy soul* into the hands of his Heavenly Father.

28. When the House of Commons had voted for the dissolving of Bishopricks, and selling the Lands that belonged to them, some prevailed for another Vote of *Yearly Allowance* to present Bishops during their lives. Our Bishop had 800l *per an.* voted to him: but, while he was able to subsist without it, never troubled himself to look after it. And at last, pressed by necessities, having procured a Copy of the *Vote*, found it to contain no more than only that such a *sum* should be paid, but no mention either *by whom* or *whence*. And by that time he could procure an explanation of the *Order* to make the Pension payable out of the Revenues of his own Bishoprick, all the Lands and Revenues of it were sold or divided among themselves. Only, by the importunity of his friends he obtained an *Order* to have 1000l out of their *Treasury* at Gold-smiths Hall, with which he paid his debts and purchased to himself an Annuity of 200l *per an.* during his life, upon which he subsisted ever since.

29. No man can expect any considerable *Legacies*

*gacies* in the *Will* of a person deceased, who made his own hands his *Executors*, while he lived like his great kinsman Arch-bishop *Morton*, who chose rather to inrich his kindred and servants in his life time, then at his death: or rather, like Arch-bishop *Warham*, successor to *Morton*, who lying on his death bed, called for his Steward to let him know what money he had, and understanding from him, it was but thirty pounds thanked God for it, and said, *He never desired to dye richer.* Our Bishop had so much left him at his death, that he gave 40*l* to one of his servants who then attended him (having provided for the other formerly) and 10*l* to the poor of the Parish and his *Chalice* with a Patin double guilt to the *Noble Baronet* for the use of his Chapel. The rest (deducing some small remembrances) he ordered for his burial, which was also sufficient for a *Monument*, though far below his worth, yet suitable to his great Modesty.

30. I cannot omit the chief Legacy of his *Will* for the common good of souls in the Church of *England*, particularly in his own Diocess (See it in the *Funeral Sermon*) where he concludes thus: *My earnest exhortation to them is, that they would still continue their former Affections (notwithstanding all temptations to the contrary) both to the Doctrine, Discipline, Government, and Form of Worship in this poor afflicted Church: Which, if I did not be-*

lieve

*knew to be the surest way for the salvation of souls, I had not ventured my own upon the same bottom.*

31. His high esteem of the *sacred Liturgie* of the Church of *England* attended him (as I may say) to his Grave. For he gave expresse command to his Chaplain, not to omit, nor so much as transpose (as he had observed too frequently to be done by others) the reading of the *Lesson* (1 Cor: 15.) which the Church hath prescribed to be read at the *Grave*: and which being read there, while such a spectacle of mortality is before their eyes, could not (said he) but have a greater influence upon their souls, than any *Funeral Sermon* he had ever heard preached. Great fervor and devotion he shewed in the *Church-prayers*; whereunto he seldom answered with a single *Amen*; and at which duty he never kneeled upon a *Cushion* (I think) in all his life, nor ever prayed but upon his *knees*, till he was confined to his death bed: and even would never lye with his *Cap* on his head, if he either prayed himself, or any other prayed by him, while he had strength to pull it off with his own hands. Great consolation he took in the *Church-preparations* for his long home: *viz.* in the profession of his *faith* and *Charitie* and *Repentance*, in receiving the benefit of *Absolution*, and the *Viaticum* of the Holy Eucharist.

32. He lived a great number of years, and very

very few ever husbanded their time better; for he was *never idle* with his good will. He was often up at his devotion and study before four a clock, even after he had lived above fourscore years, and yet very seldom went to bed till after ten; and then had alwaies a servant to read some book to him, till such time as sleep did surprize him: and so had he alwaies when he travelled in his Coach, that his journy might not be too great a hinderance to his study. He used to lye on a *straw bed* till he was above fourscore.

33. He led his life in a holy and chast *celibat*. The issue of his brain was numerous, (besides M.SS.) above twenty several Volumes in print; some of which are these that follow: *Apologia Cath. p. 1. pars 2. The Catholick Appeal. Causa Regia. The Grand Imposture, and proofs. Sermons. Confessions out of forein Divines for Bishops. Gods Providence*: the last book he lived to publish, a fit Meditation for his declining years in those sad Times.

34. *To add somewhat of his Character.* 1. His *patience*. In the greatest tryal of his temper that ever he had, the news of the Vote, that the Revenues of the Church were to be sold, he only said: *The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord*: Which he repeated three times over before the company he was in, and presently retired himself to his

his prayers: 2. *His Hospitality.* He entertained the King and his Court, and (at least the Officers of) his Army, all at one time in the first expedition toward *Scotland*, which cost him (in that place of great cheapnesse) above 1500l in one day. There seldome came any *Scholar* to him, whether Forein or English, whom he did not liberally entertain, and dismisse with a considerable sum of mony. 3. *His Beneficence.* He built a Free School at *Bishop Aukland*, and endowed it with 24l *per an*: which is more by so much than ever he purchased to himself, for that was just nothing. He gave many excellent books to the Colledge where he had his Education, to the value of 4 or 500l, with an intention at last to bestow 100l *per an.* during his life (had not the times disabled him) to buy *books of special worth and not for superfluity.* 4. *His Almsgiving.* While he was sufferd to enjoy his estate, he had his *Beadsmen* in Livery at a constant Table, besides what he gave away at his Gate, and upon other occasions. Nay, so constant was he in this duty, even then when he had hardly so much left as to afford bread for his own mouth, that he had alwaies a certain number of poor impotent persons in a constant pension, that came weekly to him for their allowance, when he was not able himself to go among them to give it: and this will be abundantly testified by the poor

in

in all places, where of late he hath lived. 5. His *Devotion.* He would often forgo, or at least mo moderate, his one meal a day; often de himself some part of that pittance of time a lowed for sleep, to rise out of his bed, and t spend in prayer, as the Attendants in his Cham ber witnesse. [See the rest in the reverend Author of his Life and of his Funeral Sermon.]

Ex Epitaphio.

*Nullo non dignus Elogio,*
*Eo vero dignior, quod nullo se dignum æstimaverit.*

*Ob. Crastino S. Mat.* } *Anno* { *Salut.* 1659.
*Sepult. Festo S. Mich.* } { *Ætat.* 95.
{ *Episc.* 44.

IV. M

# IV.

## M. GEORGE HEREBRT.

## (Vide Vol. 1.)

*Out of his Life before his REMAINS.*

D. Richardo Cooper, Rect. de Weston.

1. MR *George Herbert* was extracted out of a Generous, Noble and Antient *Family*, His *Father* was *Richard Herbert* of *Blachehall* in *Montgomery*, Esq: descended from the great Sr *Richard Herbert* in *Edward* the IV's time; and so his *Relation* to the Noble Family of that Name, well known. His *Mother* was daughter of Sr *Richard Newport* of *Arcoll*: who doubtlesse was a pious daughter, she was so good and godly a Mother. She had *ten children*, *Job*'s number and *Job*'s distinction, seven sons. For whose *Education* she went and dwelt

dwelt in the *Universitie*, to recompence the lo
of their *Father*, in giving them two *Moth*
And this great care of hers, this good *Son*
hers studyed to improve and requite, as is see
in those many Latin and Greek Verses, the O
sequious *Parentalia* he made and printed, in h
*Memorie*: Which, though they be good, ve
good, yet (to speak freely of this man I so muc
honour) they be dull or dead in comparison of hi
*Temple Poems*. And no marvel: To write those
he made his Ink with water of *Helicon*, bu
these *Inspirations Prophetical* were distilled fro
above: In those are weak Notions of *Natur*
in these raptures of *Grace*: In those he writ flesh
and blood, a frail earthly woman, though
*Mother*, but in these he praised his Heaven
*Father*.

2. He did thrive so well in *Cambridge* in *Tri*
*nitie* Coll: that he was first chosen *Fellow* there
and afterwards *Orator* of the Universitie. Th
Memorials of him left in the Orators book, sho
how he discharged the place: and himself int
mates, *Church p.* 39. That whereas his Birth an
Spirit prompted him to Martial Atchievement
*The way that takes the Town*, and not to sit simp
ring over a Book; God did often *melt his spir*
and entice him with Academick honour, to b
content to wear and *wrap up himself in a Gow*
so long, till he durst not put it off, nor retire

any other Calling. However, probably he might, I have heard, (as other Orators) have had a Secretary of States place, being one of the most prudent and accomplisht men of his time. I have heard sober men censure him as a man that did not manage his brave parts to his best advantage and preferment, but lost himself *in an humble way*: That was the phrase, I well remember it.

3. This good man like a good genuine son of *Levi* (I had like to have said *Melchizedek*) balked all secular waies, saw neither Father nor Mother, Child nor Brother, birth nor friends (save in Christ Iesus) chose the Lord for his Portion, and his service for imployment. And he knew full well what he did, when he received *holy Orders*, as appears by every page of his *Country Parson*, and by the Poems called *Priesthood*, and *Aaron*, and by his unparallel'd Vigilancy, which he used ever in his *Parish*: which made him *a Peer to the Primitive Saints, and more than a Pattern to his own age.*

4. Besides his Parsonage of *Bemmerton* in *Wiltshire*, he had also a *Prebend* in the Church of *Lincoln*. Which (I think) because he lived far from, and so could not attend the duty of that place, he would fain have resigned to Mr *Ferrer*, and often earnestly sued to him to discharge him of it. But Mr *Ferrer* wholly refused, and diverted or directed his charity (as I take it) to the re-

edefying

edefying of the ruin'd Church of *Leighton*, wh
the Corps of the Prebend lay. So that the Chu
of England owes to him (besides what good m
come by his book of the *Country Parson* towa
the repair of us Churchmen in point of Mor
the *Reparation* of a Church material, and erec
of that costly peece of *Mosaic* or *Solomonic* wo
*The Temple*: which florishes and stands inviol
when our other Magnificences are desolate a
despised.

5. He was of a singular sincerity in embraci
and transcendent dexterity in defending the *Pr
testant Religion* established in the Church
*England*. He that reads Mr *Herbert's Poems* w
tendingly, shall find not only the excellenc
of Scripture-Divinity, and choice Passages
the *Fathers* bound up in Meeter, but the Doc
of *Rome* also finely and strongly confuted: as
the Poems, *To Saints and Angels*, p. 69. *The Br
tish Church*, 102. *Church militant*, &c.

6. As for our Brethren that erred on the ri
hand, his chief aim was, to win those that dis
ked our *Liturgie*, *Catechism*, &c, by the consta
reverent, and holy use of them. Which, surel
had we all imitated, having first imprinted
virtue of these prayers in our own hearts, a
then studied with passionate and affectionate c
lebration, for *voice*, *gesture*, &c. as in Gods pr
sence to imprint them in the minds of the people

our prayers had been generally as well beloved as they were scorned.

7. There is one thing yet, which I admire above all the rest. The right managing of the fraternal Duty of *Reproof* is (methinks) one of the most difficult Offices of Christian Prudence. He had not only got the *courage* to do this, but the *art* of doing this aright. There was not a man in his way, be he of what rank he would, that spoke awry in order to God, but *he wip'd his mouth* with a modest, grave and Christian reproof. His singular dexterity in sweetning this art, thou maist see in the guarb and phrase of his writings. Like a wise Master-builder, he has set about a form of speech, transferred it in a figure, as if he was alwaies learning from another mans mouth or pen, and not racking any. And whereas we all of us deserved the sharpnesse of reproof, he saith, *He does this*, and *He does that*: whereas, poor men, we did no such thing. This dart of his, thus dipped, pierces the Soul.

8. His Art of *Divine Poetry*, and other polite learning, so commended him to Persons most eminent in their time, that Dr *Donne* inscribed to him a paper of Latin Verses in print; and the Lord *Bacon* having translated some *Psalms* into English Meeter, sent them with a Dedication prefixed, *To his very good Friend, Mr George Herbert*: thinking, he had kept a true *decorum*

in chusing one so fit for the Argument, in respect of Divinity and Poetry (the one as the matter the other as the stile) that a better choice could not make.

9. I shall omit several excellencies of this Person: His conscientious expence of *Time* which he ever measured by the Pulse, that *natural watch* God has set in every of us: his eminent *Temperance* and *Frugality* (the two best Purveyors for his *Liberalitie* and *Beneficence*:) his *private fastings*, his *mortification* of the body; his extemporary Exercises thereof, at the sight or visit of a *Charnel-house*, (where every bone, before the day, rises up in judgment against fleshly lust and pride:) at the stroke of a *passing-bell*, which antient Charity used (said he) to run to Church and assist the dying Christian with prayers and tears (for sure that was the ground of that custome:) and at all occasions he could lay hold of possibly; which he sought with the diligence that others shun and shift them; besides his careful, not scrupulous Observation of *appointed Fasts*, Lents and Embers. The neglect and defect of this last (he said) had such influx on the Children which the Fathers of the Church did beget at such time, as malignant stars are said to have over natural productions.

10. With *Fasting* he impt his *prayers* both private and publick. His private must be left to God,

God, who saw them in secret: his publick were the morning and evening Sacrifice of the *Church Liturgie*. Which he used with conscientious Devotion, not of Custom, but serious judgment, knowing, 1. That the Sophism used to make people hate them, was a solid reason to make men of understanding love them: namely, *Because taken out of the Masse-book*: taken out, but as gold from drosse, the precious from the vile, The wise *Reformers* knew *Rome* would cry, *Schism, Schism*! and therefore they kept all they could lawfully keep, being loth to give offence (as our blessed Saviour, being loth to offend the *Jews* at the great Reformation, kept divers old Elements, and made them new Sacrament and Services, as their frequent Washings he turned into one baptism, some service of the Passover into the Lord's Supper:) 2. That the *homelinesse and coursenesse*, which also was objected, was a great commendation. The poor *Lambs* of the flock are forty for one grounded Christian; proportionable must the care of the Church to provide *milk*: *i.e.* plain and easie nourishment for them: and so had our Church done, hoping that stronger Christians, as they abounded in gifts, so they had such a store of the grace of charity, as for their weak Brethrens sakes to be content therewith.

11. He thought also, that a *set Liturgie* was of

great use in respect of those without, whe
erring Christians, or unbelieving men: that w
we had used our best Arguments against their
rors or unbelief, we might shew them a *Fo*
wherein we did, and desired they would, se
Almighty God with us: that we might be able
say, *This is our Church, Here would we stand*
*Thus we belive, See the Creed; Thus we pray,*
*tize, Catechise, Celebrate the Eucharist, Ma*
*Bury, Intreat the Sick*, &c. These, beside *th*
and other accessary benefits, he thought gro
sufficient to bear him out in his practice; whe
he ended his life, calling for the Church-pray
a while before his death, saying, *None to th*
*None to them*! at once both commending the
and his Soul to God in them, immediately be
his dissolution; as some Martyrs did, Mr *Hu*
by name, Vicar of *Babram*, burnt to death
*Cambridge*. Who having the *Common-pra*
book in his hand, instead of a Censer, and u
the prayers as Incense, offerd up himself a
whole burnt Sacrifice to God. With whom t
very *Book* it self suffered *Martyrdome*; when
len out of his consumed hands, it was, by
Executioners, thrown into the fire, and burn
an heretical book.

12. He was, moreover, so great a lover
*Church-Musick*, that he usually called it, *Hea*
*upon earth*, and attended it a few daies before
de

Death. But above all, his chief delight was in the Holy Scripture: *One leaf whereof*, he profeſſed, *he would not part with, though he might have the whole world in exchange.* This high eſteem of the *Word of Life*, as it wrought in himſelf a wondrous expreſſion of high Reverence, when ever he either read it himſelf, or heard others read it; ſo it made him equally wonder, that thoſe who pretended ſuch extraordinary *love to Chriſt Jeſus*, as many did, could poſſibly give ſuch leave and liberty to themſelves, as to hear *that Word*, that ſhall judge us at the laſt day, without any the leaſt expreſſion of that *holy fear* and trembling, which they ought to charge upon their Souls in private, and in publick to imprint upon others.

13. I have not ſo much as with one daſh of a pencil offered to deſcribe that *perſon* of his, which afforded ſo unuſual a *Conteſſeration* of Elegancies, and *Set* of rarities to the beholder: nor ſaid I any thing of his perſonal *Relation*, as a Husband to a loving and virtuous Lady, as a Kinſman, Maſter, &c. Yet will I not ſilence his ſpiritual love and care of *Servants*, teaching Maſters this duty; To allow their ſervants dayly time wherein to pray privately, and to enjoyn them to do it; holding this for true generally: *That publick prayer alone to ſuch perſons, is no prayer at all.*

14. I have given thee only theſe lineaments

of his mind, and thou mayest fully serve thy
of his book, *The Country-Parson*, in what ve
of his thy soul longeth after. *His practice* it
and *his Character* it is: His, as *Author*;
his, as *Object*. Yet, lo, the *Humilitie* of this
cious man! He had small esteem of this bo
and but very little of his Poems. Though G
had magnifyed him with extraordinary Gifts,
said he, *God hath broken into my study, and to*
*off my Chariot wheels: I have nothing worth*
*God:* And even this lowlinesse in his own e
doth more advance their worth, and his Virt

[*Here, my Reader, give me leave to propose to*
*view some lines of that excellent Figure,* T
Country Parson, *written by the Author* 16
*printed* 1652. *which book I read with joy*
*we have any such, and with grief that we hav*
*more.*]

1. The *Country Parson* is exceeding exact
his *life*, being holy, just, prudent, temper
bold, grave in all his waies. And because t
two highest points of life, wherein a Chris
is most seen, are Patience and Mortification:
tience in regard of Afflictions, Mortificatio
regard of lusts and affections, and the stupify
and deading of all the clamorous powers of t
soul, therefore he hath throughly studied the

that he may be an absolute master and commander of himself for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish.

2. He is full of all *knowledge*. They say it is an ill Mason that refuseth any stone: and there is no knowledge, but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. He condiscends even to the knowledge of tillage and pastorage, and makes great use of them in teaching; because people, by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. There he finds four things: Precepts for life, Doctrines for knowledg, Examples for illustration, and promises for comforts: These he hath digested severally. And for the understanding of these, the means he useth are, a holy life, prayer, &c.

3. He hath read the *Fathers* also, and the Schoolmen, and the later Writers, or a good proportion of all: out of all which he hath composed a book, and Body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his life; but diversly clothed, illustrated and enlarged. For, though the world is full of such com-

compositures, yet every mans own is fittest, readiest and most savoury to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well-spent hours. This Body he made by way of expounding the Church-Catechism, to which all Divinity may easily be reduced. For it being indifferent in it self to choose any method, that is best to be chosen, of which there is likeliest to be most use.

4. When he is to read *Divine Service*, he composeth himself to all possible Reverence, as being truly touched with the Majesty of God; and that being first affected himself he may affect also his people; knowing, that no Sermon moves them so much to a reverence, which they forget again when they come to pray, as a devout behaviour in the very act of praying. Accordingly, his voice is humble, his words treatable, and slow; yet not so slow neither, as to let the fervency of the supplicant hang and dye between speaking; but with a more liveliness between fear and zeal, pauzing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in Divine Service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them; but causing them, when they sit, or stand, to

kneel

kneel, to do all in a strait and steady posture, as attending to what is done in the Church; and every one, man and child answering aloud both *Amen*, and all other answers on the peoples parts, using their reason, and applying their powers to the Service of God.

5. He *preacheth* constantly: the Pulpit is his joy and his Throne. If he at any time intermit, it is either for want of health, or against some great Festival, that he may the better celebrate it; or for the variety of the hearers, that he may be heard, at his return more attentively. When he intermits, he is ever well supplyed by some able man, who treads in his steps, and will not throw down what he hath built; whom also he intreats to presse some point, that he himself hath often urged with no great successe, that so in the mouth of two or three witnesses the truth may be the more established. When he preacheth, he procures attention with all possible art, both by earnestness of speech (it being natural for men to think, that where is much earnestness, there is something worth hearing) and by a diligent and busie cast of his eye on his Auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech, now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you: for particulars

lars ever touch, and awake, more than general
He exceeds not an hour in preaching, because
ages have thought that a competency, and
that profits not in that time, will less afterwards
the same affection which made him not profit be-
fore, making him then weary; and so he grow
from not relishing, to loathing.

6. *On Sundaies*, having read Divine Servic
twice fully, and Preached in the morning, an
Catechized in the afternoon, he thinks he hat
in some measure, according to poor and frail man
discharged the publick duties of the Congrega-
tion. The rest of the duty he spends either in re-
conciling neighbours that are at variance, or in
visiting the sick, or in exhortaton to some of his
flock by themselves, whom his Sermons cannot
or do not reach. And every one is more awaked,
when we come and say, Thou art the man. At
night he thinks it a very fit time, both suitable to
the joy of the day, and without hinderance to
publick duties, either to entertain some of his
neighbours, or to be entertained of them: where
he takes occasion to discourse of such things as
are both profitable and pleasant, and to raise up
their minds to apprehend God's blessing to our
Church and State, &c.

(Her

*(Here I had ended, but since I see the Book is hard to come by, prithee take some more.*

7. The *Country Parson* considering that *Virginity* is a higher state than Matrimony, and that the *Ministrie* requires the best and highest things, is rather unmarried, than married. But yet as the temper of his *bodie* may be, or as the temper of his *Parish* may be where he may have occasion to converse with women, and that among suspicious men, and other like circumstances considered, he is rather married than unmarried. Let him communicate the thing often by *prayer* to to God, and as his *grace* shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not *a woman* in his house, but finds oppertunities of having his meat drest and other services done by men servants at home, and his linnen washed abroad. If he be unmarried and sojourn, he never talks with any woman *alone*, but in the audience of others, and that seldom, and then also in a serious manner, never *jestingly* or sportfully. He is very *circumspect* in all companies, both of his behaviour, speech and very looks, knowing himself to be both suspected and envied. If he be married, the *choice* of his wife was made rather by his *ear*, than by his *eye*: his judgment, not his affection found out a fit wife for him; whose

whose humble and liberal disposition he preferred before beauty, riches or honour.

8. He is very exact in the *government of his house*, making it a copy and model for his Parish. He knows the temper and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their virtues. His wife is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only three of her. 1. a training up of her *children* and maids in the fear of God, with prayers and catechising, and all religious duties, 2. a curing and healing of all *wounds* and sores with her own hands: which skill either she brought with her, or he takes care she shall learn it of some religious neighbour, 3. a providing for her *family* in such sort, as that neither they want a competent sustentation, nor her husband in debt. His *children* he first makes Christians, and then Common-wealths men: the one he owes to his heavenly Country, the other to his earthly, having no title to either, except he do good to both. His *servants* are all religious: and were it not his *duty* to have them so, it were his *profit*: for none are so well served, as by religious servants, both because they do best, and because what they do is blessed and prospers.

9. Owing a debt of *Charitie* to the poor, and of *courtesie* to his other Parishioners, he so distinguisheth

guisheth, that he keeps his mony for the poor, and his table for those that be above his alms. Not, but that the *poor* are welcome also to his table: whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility and their comfort, who are much cheered with such friendliness. But he chooseth rather to give the poor *money*, which they can employ to their advantage, and suitably to their needs.

10. He is full of *Charitie*: it is his predominant element: all his works relliſh of Charity. When he riseth in the morning, he bethinketh himself what *good deeds* he can do that day, and presently doth them; counting that day lost, wherein he hath not exercised his charity. He takes care, that there be not a *begger*, or idle person in his parish, but that all be in a competent way of getting their living. When-ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, *God be glorified*: that so the thanks may go the right way, and thither only, where they are only due. So doth he also, before giving, make them say their *prayers* first, or the *Creed*, and *ten Commandements*; and as he finds them perfect, rewards them the more. For other *givings* are *lay* and secular, but this is to give like a *Priest*.

11. He

11. He hath a special care of his *Church*, that all things there be decent, and befitting his name by which it is called. Therefore, 1. he takes order that all things be in good *repair*. 2. That the Church be swept and kept *clean* without dirt or cobwebs, and at great Festivals strawed and stuck with boughs, and perfumed with incense. 3. That there be fit and proper texts of *Scripture* every where painted, and that all the painting be grave and reverend, not with light colours or fooliſh anticks. 4. That all the *books* appointed by Authority be there, and thoſe not torn or fouled, but whole and clean and well bound, &c.

12. Upon the afternoons in the week daies, he takes occaſion ſometimes *to viſit* in perſon, now one quarter of his pariſh, now another. For there he ſhall find his flock moſt naturally as they are, *wallowing* in the midſt of their affairs: whereas on *Sondaies* it is eaſie for them to compoſe themſelves to order, which they put on as their Holy-day-cloths, and come to Church in frame, but commonly the next day put off both. When he comes to any houſe, firſt he *bleſſeth* it, and then as he finds the perſons of the houſe imployed, ſo he forms his diſcourſe. Thoſe that he finds *religiouſly* employed, he commends them much and furthers them, by furniſhing them with good books. Thoſe that he finds buſie in the works of their *calling*, he commendeth them alſo. For it

is

is a good and just thing for every one to do their own business. But then he admonisheth them of two things. 1. That they dive not too deep into *worldly affairs*, plunging themselves over head and ears into carking and caring; but that they labour so, as neither to labour *anxiously*, nor *distrustfully*, nor *profanely*. 2. He adviseth them so to labour for *wealth* and maintenance, as that they make not that the end of their labour, but that they may have wherewithal to serve God the better; and to do good deeds. The *Parson* also questions what *order* is kept in the *house*, as about *prayers morning and evening* on their knees, *reading* of Scripture, *Catechising*, &c. Neither disdaineth he to enter into the *poorest Cottage*, though he even creep into it, and though it smell never so lothsomely. For, *both God is there also, and those for whom God dyed*: and so much the rather doth he so, as his accesse to the *poor* is more comfortable, then to the *rich*: and in regard of himself it is more *humiliation*.

13. When any of his Cure is *sick* or *afflicted* with losse of friend, or estate, or any wayes distressed, he fails not to afford his best *comforts*, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath throughly digested all the points of *Consolation*, as having continual use of them: such as are, from God's general

general *providence* extended even to Lillies, fr
his particular to his *Church*, from his *pro*
from the *examples* of all Saints that ever w
from *Christ* himself perfecting our Redemp
no other way then by sorrow, from the *bene*
affliction which softens and works the stubb
heart of man, from the certainty both of *del*
*rance and reward* if we faint not, from the c
*pariſon* of the moment of griefs here, with t
weight of joyes hereafter.

14. When a juſt occaſion calleth him *ou*
*his Pariſh* (which he diligently and ſtri
weigheth, his Pariſh being all his joy and thoug
he leaveth not his Miniſtry behind him, bu
*himſelf* wherever he is. Therefore thoſe he me
eth on the way he *bleſſeth* audibly, and with th
he overtakes, or that overtake him, he beg
*good diſcourſes*, ſuch as may edifie, interpo
ſometimes ſome ſhort and honeſt *refreſhme*
which may make his other diſcourſes more w
come and leſſe tedious. And when he comes
his *Inne*, he refuſeth not to joyn in *prayer*, t
he may *enlarge* the glory of God to the comp
he is in. The like he doth in the morning, w
pleaſantly the Outlandiſh Proverb: *Prayers a*
*Provinder never hinder journy.*

13. Wherever he is, he keeps *God's wat*
that is, there is nothing ſpoken or done in t
company where he is, but comes under his t

and censure: If it be *well* spoken or done, he takes an occasion to commend and enlarge it; if he presently laies hold of it, lest the *poyson* steal into some young and unwary spirits, and possesse them even before they themselves heed it. But this he doth discreetly, with mollifying and suppling words: *This was not so well said, as it might have been forborn; We cannot allow this.* Or else, if the thing will admit Interpretation, *Your meaning is not thus, but thus*, or, *So far indeed what you said is true, and well said; but this will not stand.*

16. He is *in God's stead* to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done well, whereof he is not the *rewarder*. If he chance to find any thing in another's *Bible*, he provides him one of his own. If he find another giving a poor man a penny, he gives him a *tester* for it, if the giver be fit to receive it: if he be of a condition above such gifts, he sends him a good *book*, or pleaseth him in his *Tiths*, telling him when he hath forgotten it, *This I do, because at such and such a time you were charitable.*

17. The *Country Parson* values *Catechizing* highly. He useth and prefereth the ordinary *Catechism*, partly for *obedience* to Authority, partly for *Uniformity* sake, that the same common truths may be every where professed.

He requires *all* to be present at Catechizing. 1. For the *authority* of the work. 2. That Parents and Masters, as they hear the Answers perfect may, when they come home, either *commend* or *reprove*, either reward or punish. 3. That the *elder sort*, who are not well grounded, may then, by an honourable way, take occasion to be better instructed. 4. That those who are well grown in the knowledge of religion, may examine their grounds, *renew their vows*, and by occasion of both enlarge their meditations.

18. Being to administer the *Sacraments*, he is at a stand with himself, how or what behaviour to assume for so holy things. At *Baptism*, being himself in *white*, he requires the presence of all and baptizeth, not willingly, but on Sondaies or great daies. He admits no vain or idle name but such as are usual and accustomed. He stays that prayer with great devotion, where God is thanked *for calling us to the knowledge of his grace*, willingly and cheerfully *crosseth* the child, and thinketh the Ceremony not only innocent, but reverend: instructeth the *Godfathers* and *Godmothers*, that it is no complemental and light thing to sustain that place: adviseth *all* to call to mind their Baptism often. At the times of the *Holy Communion*, he first takes order with the *Church-wardens*, that the Elements be of the best, not cheap or course, much lesse ill-tasted or unwholsom

wholsom. Secondly, he considers and looks into the *ignorance or carelesnesse* of his flock, and accordingly applies himself with Catechizing and lively Exhortations, not on the Sonday of the Communion only (for then it is too late) but the Sonday or Sondays before the Communion, or on the *Eves* of all those daies.

18. If there be any of his Parish that hold *strange doctrines*, he uses all possible diligence to reduce them to the *common faith*. The first means he useth is *prayer*, beseeching the *Father of lights to open their eyes*: the second is a *loving and sweet usage* of them: the third is the observation, what is the main *pillar* of their cause, whereon they rely; as, if he be a Papist, the *Church* is the hinge he turns on; if a Schismatick *scandal*. These he hath diligently examined, &c. *Vide Autorem de eodem.*

I

# V.

# Dr. JOSEPH HALL,

## Bishop of *Norwich*.

(See Vol. 1.)

*Out of his Life, written with his own h*

D. Arthuro Charlett, Rect. de Col

1. I Was born *July* 1. 1574. at five o Clock in the morning, in *Bristow* P within the Parish of *Ashby de la Zou* Town in *Leicestershire*, of honest and well al ed parentage. My Father, under *Henry* Ea *Huntington*, Lord President of the *North*, ha government of that Market-town: my M *Winifride*, of the house of *Bambridges*, was a man of that rare *sanctitie*, that (were it not for interest in nature) I durst say, that neither

nor any other of those pious Matrons, anciently famous for devotion, need to disdain her entrance to *comparison*. She was continually exercised with the affliction of a *weak body*, and oft a *wounded spirit*. What with the tryal of *both* these *hands* of God, so had she profited in the School of Christ, that it was hard for any friend to come from her *discourse* no whit holyer. How often have I blessed the memory of those divine passages of *experimental Divinitie*, which I have heard from her mouth! What day did she passe without a large task of *private Devotion*, &c. In short, her life and death were *Saintlike*.

2. My parents had from my Infancy devoted me to this *Sacred Calling*, whereto, by the blessing of God, I have seasonably attained: for this cause, I was trained up in the publick *School* of the place. After I had spent some years (not altogether indiligently) under the ferule of such *Masters* as the place afforded, and had near attained to some competent ripenesse for the *University*, my School-master perswaded my Father that I might have my Education under an excellent *Divine*, the Preacher of *Leicester*. About which time, my *elder brother* having some occasions to journy into *Cambridge*, was kindly entertained there by Mr *Nath: Gilby*, Fellow of *Emanuel* Coll: who, for that he was born in the same Town with me, and had conceived some good opinion

opinion of my aptnesse to learning, enquired ligently concerning me, and hearing of the di sion of my Fathers purposes from the Univer importunately dissuaded from that *new co* professing to pity the losse of so *good hopes.* Brother, partly moved with his words, and pa won by his own eyes, to a great love and re rence of an *Academical life*, returning ho fell upon his knees to my Father, and after port of Mr *Gilbies* words, and his own adm tion of the place, earnestly besought him tha would be pleased to alter that so prejudicial a solution; that he would not suffer my hopes be drowned in a shallow *Country chanel*, but he would revive his first purposes for *Cambri* adding, in the zeal of his love, that if the *cha ableness* of that course were the hinderance, did there humbly beseech him, rather to fome part of that land which himself should ourse of nature inherit, then to abridge me that happy means to perfect my *Education.*

3. And now I lived in the exspectation *Cambridge*, whither ere long I happily ca under Mr *Gilbies* tuition, together with worthy frind Mr *Hugh Cholmly*; who, as we h been partners of one *Lesson* from our cradles, o were we now for many years partners of *bed.* My *two first years* were necessarily chargeable above the proportion of my Fathers power

whose not very large *Cistern* was to feed many *pipes* besides mine; His wearinesse of expence was wrought upon by the counsel of some unwise friends, who perswaded him to fasten me upon that *School* as Master, whereof I was lately a Scholar. Now was I fetcht home with an heavy heart, and now the second time had mine hopes been nipt in the blossom, had not God raised me up an unhoped Benefactor, Mr *Edmund Sleigh* of *Darby* (whose *pious memorie* I have cause ever to love and reverence) out of no other relation to me, save that he married my Aunt, pitying my too apparent dejectednesse. He voluntarily urged and solicited my Father for my *return* to the University, and offered freely to contribute the one half of my maintenance there, till I should attain to the degree of *Master of Arts*; which he no lesse lovingly perform'd. The Condition was gladly accepted: thither was I sent back with joy enough, and ere long chosen *Scholar* of that strict and well ordered *Colledge*.

4. By that time I had spent *six years* there, now the third year of my Batchelorship should at once make an end of my maintenance, and in respect of standing give me a capacity of farther preferment in that house, were it not that my *Country* excluded me: for our *Statute* allowed but *one of a shire* to be Fellow there, and my *Tutor* being of the same Town with me, must therefore

fore necessarily hold me out. But the Earl *Huntingdon* calling off my Tutor from his lo[illegible]ship, then was I with a cheerful unanim[illegible] chosen into *that Societie*: which if it had equals, I dare say had none beyond it, for g[illegible] order, studious carriage, strict government, [illegible]stere piety; in which I spent six or seven ye[illegible] more with such contentment, as the rest of [illegible] life hath in vain striven to yeild. Now wa[illegible] called to publick *Disputations* often, with no[illegible] successe; for neither durst I appear in any [illegible] these exercises of Scholarship, till I had from [illegible] knees lookt up to Heaven for a blessing, and [illegible] newed my actual dependance upon that Divi[illegible] hand. In this while, two years together, wa[illegible] chosen to the *Rhetorick Lecture* in the publi[illegible] School, where I was encouraged with a sufficie[illegible] frequence of auditors; but finding that well [illegible] plauded work somewhat out of my way, [illegible] without a secret blame of my self for so ma[illegible] excursion, I fairly gave up that task in the mi[illegible] of those poor acclamations to a worthy succes[illegible] and betook my self to those serious studies, whi[illegible] might fit me for that High Calling whereunto [illegible] was destined. Wherein, after I had bestowed m[illegible] self for a time, I took the boldnesse to enter in[illegible] *Sacred Orders*; the honour whereof having on[illegible] attained, I was no niggard of that Talent whi[illegible] my God had entrusted to me, preaching often[illegible] occasio[illegible]

occasion was offered, both in *Country villages* abroad, and at home in the most awful auditory of the *Universitie*.

5. And now I did but wait where and how it would please my God to imploy me. There was at that time a most famous *School* erected at *Tiverton* in *Devon*, and endowed with a very large pension, whose goodly fabrick was answerable to the reported maintenance. To the government of this School was I commended by the Master of our House Dr *Chaderton*, when being in *London* I received a Letter from the Lady *Drury* of *Suffolk*, tendring the *Rectory* of her *Halsted* then newly void, and very earnestly desiring me to accept of it. *Sir*, (quoth I to the Doctor) *methinks* God *pulls me by the sleeve, and tells me it is his will I should rather go to the East than to the West*. Nay (answered he) I should rather think that God would have you go Westward, for that he hath contrived your engagement before the tender of this Letter, which therefore coming too late may receive a fair and easie answer. To this I besought him to pardon my dissent, adding, *That I well knew that Divinitie was the end whereto I was destin'd by my Parents; which I had so constantly proposed to my self, that I never meant other but to passe through this Western School to it: but I saw that God, who found me ready to go the farther way about, now*

*called me the neareſt and directeſt way to that ſacred end.* The good man could no further oppoſe, but only pleaded the diſtaſt which would hereupon be juſtly taken by the Lord Chief Juſtice *Popham* (upon whom the care of the School was principally caſt by the Founder Mr *Blundel*) whom I undertook fully to ſatisfie: which I did with no great difficulty, commending to his Lordſhip in my room, my old friend and Chamber-fellow, Mr *Cholmly*, who finding an anſwerable acceptance diſpoſed himſelf to the place. So as my two, who came to the Univerſity, muſt now leave it, at once.

6. Having then fixed my foot in *Halſted*, I found there a dangerous oppoſite to the ſucceſſe of *my Miniſterie*, a witty and bold Atheiſt, one Mr *Lilly*, who, by reaſon of his travels and abilities of diſcourſe and behaviour, had ſo deeply inſinuated himſelf into my Patron, Sr *Robert Drury*, that there was ſmall hopes, during his entireneſſe, for me to work any good upon that Noble Patron of mine: who, by the ſuggeſtion of this wicked detractor, was ſet off from me before he knew me. Hereupon, I confeſſe, finding the obdurateneſſe and hopeleſſe condition of that man, I bent my *prayers* againſt him, beſeeching God dayly, that he would be pleaſed to remove, by ſome means or other, that apparent hindrance of my faithful labours: who gave me

an

en answer accordingly: For this malicious man going hastily to *London*, to exasperate my Patron against me, was then and there swept away by the *Pestilence*, and never returned to do any further mischief. Now the coast was clear before me, and I gained every day of the *good opinion* and favourable respects of that Honourable Gentleman, and my worthy neighbours.

7. Being now therefore setled in that sweet and civil Country of *Suffolk*, near St *Edmunds-Bury*, my first work was to build up *my house*, which was extremely ruinous; which done, the uncouth solitarinesse of my life, and the extreme incommodity of that single house-keeping, drew my thoughts after two years to condiscend to the necessity of a *married estate*, which God no lesse strangely provided for me. For, walking from the Church on Monday in the Whitson week, with a grave and reverend Minister, Mr *Grandidg*, I saw a comely and modest *Gentlewoman* standing at the door of that house, where we were invited to a wedding-dinner, and enquiring of that worthy friend whether he knew her; *Yes*, quoth he, *I know her well, and have bespoken her for your wife*. When I farther demanded an account of that Answer, he told me, she was daughter of a Gentleman whom he much respected, Mr *George Winniff* of *Bretenham*; that out of an opinion had of the fitnesse of that Match for me, he had already

ready treated with her Father about it, whom I found very apt to entertain it, advising me to neglect the *opper unitie*: and not concealing the just praises of modesty, piety, good disposition and other virtues that were lodged in that sex, presence, I listned to the motion as sent from *God*, and at last upon due prosecution happily prevailed, enjoying the comfortable Society of that meet Help for the space of *forty nine years*.

8. I had not passed *two years* in this estate when my noble Friend, Sr *Edmund Bacon*, with whom I had much entireneſse, came to me, and earnestly sollicited me for my company in a Journey by him projected to the *Spa* in *Ardenna*, laying before me the safety, the easinesse, the pleasure and the benefit of that small extravagance, if opportunity were taken of that time, when the Earl of *Hartford* passed in *Embassie* to the Archduke. I soon yeelded, as for the reasons by him urged, so especially for the great desire I had to inform my self *ocularly* of the state and practise of the *Romish Church*; the knowledge whereof might be of no small use to me in my holy station. Having therefore taken careful order for the supply of my Charge, with the assent and good allowance of my neareſt Friends, I entred into this secret voyage, &c. Returning through *Brussels*, we came down to *Antwerp*, the Paragon of Cities: where my *curiositie* to see a solemn Pro-

cession

cession on S. *John Baptist*'s day, might have drawn me into *danger* (through my willing unreverence) had not the hulk of a tall *Brabanter*, behind whom I stood in the corner of the street, shaded me from notice.

9. After some *year and half*, it pleased God inexpectedly to contrive the change of my station. My means were but short at *Halsted*; yet such, as I oft professed, if my then *Patron* would have added but one ten pounds by year (which I held to be the value of my detained due) I should never have removed. One morning as I lay in my bed, a strong motion was suddenly glanced into my thoughts of going to *London*. In *Drurie* lane I was found by a friend in whom I had formerly no great interest, one Mr *Gurrey*, Tutor to the Earl of *Essex*; he told me how well my *Meditations* were accepted at the *Prince's Court*; and earnestly advised me to step over to *Richmond*, and preach to his Highnesse. I strongly pleaded my indisposition of body, and my impreparation for any such work, together with my bashful fears, and utter unfitnesse for such a presence; my averseneſſe doubled his importunity: in fine, he left me not till he had my engagement *to preach* the Sonday following at *Richmond*: he made way for me to that awful Pulpit, and encouraged me by the favour of his Noble Lord, the Earl of *Essex*. I preacht through the favour of my God:

That

That Sermon was not so well given as taken: somuch as that sweet *Prince* signified his desire hear me again the Tuesday following, which done, that labour gave more contentment than the former; so as that gracious Prince, he gave me his hand, and commanded me to service.

10. My Patron seeing me (upon my return *London*) lookt after by some *great Persons*, be to wish me at home, and told me, *That some other would be snatching me up*, I answered, *it was in his power to prevent, would he be pleased make my maintenance, but so competent as in it should be, I should never stir from him.* In of condescending, it pleased him to fall into expostulation of the rate of *competences*, affirm the variableness thereof, according to our estimation, and our either raising or moderat the causes of our expenses; I shew'd him insufficiency of means, that I was forced *to books to buy books.* Shortly, some harsh and pleasing answer, so disheartned me that I reso to embrace the first opportunity of *remove.* N whiles I was taken up with these anxious thoug a messenger (it was Sir *Robert Wingfield* of *Northampton*'s Son) came to me from the *Lord Dan* now Earl of *Norwich*, my after-most Honourable Patron, entreating me from his Lordship speak with him. No sooner came I thither, but

after a glad, and Noble welcom, I was entertained with the Noble earnest offer of *Waltham*. The conditions were like the mover, free and bountiful: I received them as from the munificent hands of my *God*, and returned full of the cheerful acknowledgments of a gratious *Providence* over me. Too late now did my former Noble Patron relent, and offer me those terms which had before fastned me for ever. I returned home happy in a new master, and in a new Patron; betwixt whom I divided my self and my labours, with much comfort and no lesse acceptation.

11. In this while, my worthy Kinsman, Mr *Samuel Burton*, Arch-Deacon of *Gloc.* knowing in how good terms I stood at *Court*, and pitying the miserable condition of his native Church of *Wolverhampton*, was very desirous to engage me in so difficult and noble service, as the Redemption of that captivated *Church*. Which work having once firmly settled, in a just pity of the mean provision, if not the destitution of so many thousand *souls*, and a desire and care to have them comfortably provided for in the future, I resigned up my *Prebend* there to a worthy preacher, Mr *Lee*, who should constantly reside, and painfully instruct that great and long neglected people: which he hath performed with great mutual contentment and happy successe.

12. Now during *the* 22 *years* which I spent at

*Waltham*

*Waltham*, thrice was I commanded and employ
abroad by his *Majestie* in publick service. Fir
the attendance of the Lord Vicount *Doncas*
who was sent upon a Noble Embassie, with a g
lant retinue into *France*. In this my absence
pleased his Majestie graciously to confer upon
the *Deanrie of Worcester*, which being promi
me before my departure, was deeply hazar
whiles *I* was out of sight, by the importun
of some great ones. Dr *Field*, the learned
worthy *Doan of Gloucester*, was, by his poo
Friends, put into such assurances of it, th
heard where he took care for the furnishing
ample house: But, God fetcht it about for
in that absence and nescience of mine, and
reverend and better deserving Divine was
satisfied with greater hopes, and soon after
changing this mortal estate for an immortal
glorious.

13. Before *I* could go down, through my c
tinual weaknesse, to take possession of that D
nitie, his Majesty pleased to design me to his
tendance into *Scotland*; where the great lo
and respect that *I* found, both from the *Min*
and *people*, wrought me no small envy from lo
of our own. Suggestions were made to his Ma
lity of my plausible demeinour and doctrine
that already prejudicate people: for which
Majesty, after a gracious acknowledgment of

good service there done, called me upon his return to a favorable and mild *account*; not more freely professing what informations had been given against me, then his own full satisfaction with my sincere and just answer. as whose excellent wisdom well saw, that such *winning carriage* of mine could be no hinderance to his great designs. At the same time his Majesty having secret notice, that a *Letter* was coming to me from Mr *W. Struther*, a Reverend and Learned Diyine of *Edenborough* concerning *the five points* then proposed and urged to the Church of *Scotland*, was pleased to impose upon me an earnest charge to give him a full *Answer* to those modest Doubts, and at large to declare my Judgment concerning those required *Observations*. Which I spedily performed with so great approbation of his Majestie, that it pleased him to command a *transcript* thereof, as I was informed, publickly read in their most famous University. The effect whereof, his Majestie vouchsafed to signifie afterwards unto some of my best friends, with allowance beyond my hopes.

14. It was not long after, that his Majestie finding the exigence of the Netherlandish Churches to require it, both advised them to *a Synodical Decision*, and by his incomparable wisdom promoted the work. My unworthinesse was named for one of the *Assistants* of that Honora-

ble, Grave and Reverent Meeting; where I [illegible]
ed not of my best service of that woful distra[illegible]
Church. By that time I had staid two mo[illegible]
there, the unquietnesse of the nights, in t[illegible]
Garrison Towns, working upon the tender di[illegible]
sition of my body, brought me to such weakn[illegible]
through want of rest, that it began to dis[illegible]
me from attending the Synod. Yet it plea[illegible]
God, the very night before I was to preach t[illegible]
*Latin Sermon* to the Synod, to bestow upon [illegible]
such a comfortable refreshing of sufficient sle[illegible]
as whereby my spirits were revived, and I [illegible]
enabled with much vivacity to perform that Se[illegible]
vice. But when, notwithstanding all means, [illegible]
weaknesse encreased, it pleased his gracious M[illegible]
jestie to call me off, &c.

15. After not many years settling at home, [illegible]
grieved my Soul, to see *our own Church* sicken [illegible]
the same disease, which we had endeavoured [illegible]
cure in our Neighbours. Sides were taken, a[illegible]
Pulpits every where rang of these *opinions*. N[illegible]
as one that desired to do all good offices to [illegible]
dear and common *Mother*, I set my thoughts [illegible]
work, how so dangerous a quarrel might be ha[illegible]
pily composed, and wrote a little project of *Pa[illegible]*
*fication*, gathering out of Bishop *Overal* on t[illegible]
one side, and out of our *English Divines* at D[illegible]
on the other, such common propositions concer[illegible]
ing these five busie Articles, as wherein both [illegible]
them

them are fully agreed. These *reconciliatory papers* were presented to his Majestie, together with an humble motion of a peaceable *silence* to be enjoined to both parts, in those other collateral & needlesse Disputations. These fell under the eyes of some grave *Divines* of both parts, who proferd their hands to a ready *subscription*: so as much peace promised to result out of that weak and poor enterprize, had not the confused noise of the misconstructions of those, who never saw the work (crying it down for the very name sake) meeting with the royal edict of a general *Inhibition*, buried it in a secure silence. I was scorched a little with this flame, which I desired to quench; yet this could not stay my hand from thrusting it self into a hotter fire.

16. Some insolent *Romanists* pressed nothing so much, as a *Catalogue* of the professions of our Religion, to be deduced from the Primitive times, and with the peremtory challenge of the impossibility of this pedigree dazled the eyes of the simple. Whiles some of our learned men, undertaking to satisfie so needlesse and unjust a demand, gave, as I conceive, great advantage to the Adversary; in a just indignation, to see us thus wrongd by mistaking the Question betwixt us, as if we, yeelding our selves of *another Church*, originally and fundamentally different, should make good our own Erection upon the

Ruines, yea and Nullity of others; and well considering the infinite and great inconveniences that must needs follow upon this defence, adventured to set my pen on work, (desiring to rectifie the opinions of those men, whom an ignorant *zeal* had transported, to the prejudice of the holy cause,) laying forth the damnable *corruptions* of the Roman Church, yet making our Game at the *outward visibilitie* thereof, and by this means putting them to the probation of those new obtruded corruptions, which are truly guilty of the breach betwixt us. The drift whereof being not well conceived by some spirits, that were not so *wise as fervent*, I was suddenly exposed to the rash censures of many well affected and zealous Protestants; as if a Remission to my wonted zeal to the truth, attributed too much to the *Roman Church*, and strengthned the Adversaries hands, and weakned our own. This envy I was fain to take off by my speedy *Apologetical Advertisement*, and after that by my *Reconcilor*, seconded with the unanimous *Letters* of such Reverend, Learned, sound Divines, both Bishops and Doctors, as whose undoubtable Authority was able to bear down calumny it self. What done I did, by a seasonable *Moderation*, provide for the peace of the Church, in silencing both my *Defendants* and *Challengers*, in this unkind and ill-raised quarrel.

17. In-

17. Immediatly before the publishing of this *Tractate* (which did not a little aggravate the envy and suspicion) *I* was by his Majesty raised to be *Bishop of Exeter*, having formerly, with humble deprecation, refused the See of *Gloceſter* earnestly proferd to me. I entred upon that place, not without much prejudice and suspicion on some hands. For some, that sate at the *Stern* of the Church, had me in great jealousie for too much favour of *Puritanism*. *I* soon had intelligence, who were set over me for *Espials*: my wayes were curiously observed and scanned. However *I* took the resolution to follow those courses, which might most conduce to the *peace* and *happinesse* of my new and weighty charge. Finding therefore some factious spirits very busie in that *Dioceſſe*, *I* used all fair and gentle means to win them to good order; and therein so happily prevailed, that (saving two of that numerous clergy, who continuing in their refractorineſſe died away from censure) they were all perfectly reclaimed: so as *I* had not one Minister professedly opposite to the antiently received *Orders* for *I* was never guilty of urging any new impositions of the Church in that large Dioceſs.

18. In the last year of presiding there, after the *Synodical Oath* was set on foot (which yet *I* did never tender to any one Minister of my Dioceſs) by the incitation of some busie

interlopers of the neighbour County, some them began to enter into an unkind contest with me, about the *election of Clerks* for the C vocation; whom they secretly, without acquainting me with their desire or purpose driving to *that end*, which we see now accomp shed) would needs nominate and set up in co petition to those, whom *I* had (after the us form) recommended to them. That they ha right to *free voices* in that choice, *I* deny no only *I* had reason to take it unkindly, that th would work underhand without me and *a me.* It came to the poll: those of my nom tion carried it: the Parliament begun: a some *hard tugging* there, returning home upo recesse, *I* was met by the way and chearfull welcomed by some hundreds.

19. In no worse terms, *I* left that my on dear Diocese: when returning to *Westminste* was soon called by his Majestie (who was th in the North) to a remove to *Norwich.* But ho *I* took the *Tower* in my way, and how *I* ha been dealt with since my repair hither, could be lavish in the sad report, ever firing *my good God* to enlarge my heart thankfulnesse to him, for the sensible exp rience *I* have had of his *Fatherly Hand* ov me, in the deepest of all my Affections, to strengthen me, for whatsoever other my

be shall be pleased to call me unto: That being found *faithful unto the death*, I may obtain that *Crown of life*, which he hath ordained for all those that overcome.

*See Bishop Hall's Hard Measure.*

VI, Sr

# VI.

## Sr THOMAS MORE,

*Out of his Life, Written by* J. H.

D. Timotheo Norwood ex Int. Temp.

1. SIR *Thomas More* was the only Son of Sr *John More*, one of the *Justices* of the Kings Bench, a man singular for his many rare perfections. He was born at *London* in *Milk-street* (where his Father for the most part dwelt) An. 1480. shortly after, his *Nurse* riding with him over a water, and being in danger, threw the *Infant* over a hedge into the field adjoyning. The Nurse escaped, and found her child safe, and *smiling* upon her. His Father, pleased with the *omen*, for his better education placed him first in S. *Anthonies* School, and after he had gooten the Latin tongue, in the family of Arch-bishop *Morton*; where he shewed such wit

wit and towardlyneſſe, that the Arch-biſhop uſed to ſay to the Nobles at dinner with him: *This child here waiting at the Table, whoſoever ſhall live to ſee it, will prove a marvellous man.*

2. The Arch-biſhop for his advance in learning, ſent him to *Cant:* Coll. (now *Chriſt-Church*) in *Oxford.* Thence he removed to *New Inn*, an Inne of Chancery, to ſtudy the Law: then to *Lincolns Inn*, where he was made Barriſter. And then he for ſome time read upon S. *Auſtins de Civ. Dei*, in S. *Laurence Church*, where his Lectures were frequented by *Grocin* and other learned men: then, for three years was he Reader in *Furnivals Inn*; after which, for about four years, he gave himſelf to ſtudy and devotion in the *Charter-houſe.*

3. He was (firſt) maried to Mr *Coles* daughter of New-hall in *Eſſex*, and lived with her in *Bucklers-burie* in *London*, where he had by her one Son and three Daughters, whom he brought up in *virtue and learning*, often exhorting them *to take that for their meat, and play but for their ſauce.*

4. In the later end of K. *Henry* 7. he fell into the Kings diſpleaſure, for oppoſing the impoſition propoſed in Parliament toward the matching of the Lady *Margaret* into *Scotland.* Which he argued againſt ſtrongly, that one of the Privy Chamber told the King, *A beardleſſe Boy had fru-*

*frustrated all his expectations.* To avoid danger he determined to have gone over Sea, but the King's death happening soon after acquitted him of his fear.

4. Now is he made *under-Sheriff* of *London*, by which office, and his learning together, he gained (as himself said) without grudge of conscience 400l *per an.* for he was of Counsel in most causes, choosing ever the justest side, and for the most part victorious. Twice was he employed abroad by the Kings consent in some great Causes of the *Merchants.* Being called by Cardinal *Woolsie* to the Kings service, he excused himself at first, but at last (his fame and merit encreasing) the King would take no denial. Thus is he made *Master of the requests*: within a month Knighted, and one of the *Privy Council*, continuing in his Majesties favour and trusty service twenty years and above. In good part of which time, the King was so pleased with his converse, and taken with the variety of his learned and pleasant discourse, that Sr *Thomas* scarce obtained time (till he abated of his former mirth) once in a month to go home to his wife and children. The King, upon the death of *Weston*, without asking, freely advanced him to be *Treasurer of the Exchequer*, and in the 14 year of his Majesties raign was he chosen *Speaker* of the House of Commons.

5. As

5. At this Parliament he crossed the *Cardinal* and incurred his displeasure, so that in revenge he counselled the King to send Sr *Thomas Embassadour* into *Spain*, commending his wisdom, learning and fitnesse for that employment. But, Sr *Thomas* having declared to his Majestie how unfit a journy it was for him to undertake, the nature of the Country and his complexion so disagreeing, *that if he were sent thither, he should be sent to his grave*: nevertheless being ready with the peril of his life to fulfil his Majesties pleasure; the King graciously said. *It is not our meaning Mr More to do you hurt, but to do you good we would be glad: we therefore will think of some other, and employ your service otherwise.* And such entire favour did the King bear him, that upon the death of *Wingfield* he preferred him to be *Chancellor* of the Dutchy of *Lancaster*.

6. K. *Henrie* took so great pleasure in Sr *Thomas*'s company, that he would suddenly come to his house at *Chelsey* to be merry with him: and once, after dinner walking in the Garden, about an hour embraced his neck. After, when his son *Roper* rejoiced at it: *I have no cause to be proud of it* (quoth Sr *Thomas*) *for if my head would win him a Castle in France, it would not fail to go off.*

7. Sr *Thomas More*; though in great honour and favour with his Prince, was not therefore puft

pūft up with pride, diſdain or arrogancy, but was of ſuch a mild behaviour and excellent temper that his Son in Law witneſſeth; *For ſixteen years time and more that he dwelt in his houſe, and was converſant with him, he could never perceive him ſo much as once in a paſſion.* If he chid any for a fault, it was with exceeding love and compaſſion: if he fortuned to argue with any learned man (as he was viſited by many) when he perceived his adverſarie to be in a ſtreit, he would by ſome witty invention break off and fall into ſome other matter.

8. When Sr *Thomas* was employed by the King in *Flanders*, an arrogant fellow had ſet up a *Theſis*, that he would anſwer any queſtion could be propounded to him in what Art ſoever. Sr *Thomas* made this queſtion to be put up for him to anſwer, *An Averia capta in Withernamia ſint irreplegebilia*, adding, that there was one of the *Engliſh* Embaſſadors retinue, that would diſpute with him thereof. This Thraſo, not ſo much as underſtanding thoſe terms of our Common Law, became ridiculous to all the town for his bragging.

9. As he walked by the Thames ſide near *Chelſey*, in diſcourſe, he ſaid: *Now, would to our Lord, upon condition that three things were well eſtabliſhed in Chriſtendom, I were put into a ſack, and here preſently caſt into the Thames.* Being asked

asked, what those three things were, he answered: 1. *That where most part of Christian Princes be now at mortal war, they were at an universal peace.* 2. *That where the Church of Christ is at this time sore afflicted with many errors and heresies, it were settled in a perfect uniformitie of Religion.* 3. *That whereas the Kings marriage is now brought in question, it were to the glorie of God and quietness of all parties well concluded.*

10. When he observed any of his to spend much time in dressing themselves, to be fine in their Apparel, he would tell them: *That if God gave them not hell, he should do them much wrong; for they took more pains to please the world and the Divel, than many even virtuous men did to cleanse their souls and please God.*

11. To his wife and children, when at any time they were troubled, he would say: *We may not look at our pleasure to go to heaven in fether-beds, that is not the way. For our Lord himself went thither through pain, and many tribulations: and the servant may not look to be in better condition than the master.*

12. The King sent the Bishop of *Durham* and Sr *Thomas More* Embassadors to *Cambray* (a place, then, neither *Imperial* nor *French*) to treat of a peace between the Emperor and the *French* King and Him. In the conclusion, Sr *Thomas* so worthily behaved himself (procuring in the league

league far more advantages unto this Kingdom than at that time by the King or his Council thought possible) that for his good service in employment, the King made him *Lord Chancellor* and caused the Dukes of *Norfolk* and *Suffolk* bring him through Westminster-hall to his place in the Chancery. Where the Duke of *Norfolk* in audience of all the people there assembled shewed that he was from the King himself strictly charged by commission, there openly in presence of them all, to make Declaration how much all *England* was beholding to Sr *Tho. More* for his *good service*, and how worthy he was of the highest preferment in the Kingdom, and how dearly his Grace loved and trusted him.

13. Now upon Sr *Tho: More*'s entrance into this honorable *Office*, every one might perceive a very strange alteration. For, whereas the precedent Chancellor *Wolsey* would scarce look at or speak to any; into whose only presence none could be admitted unlesse his fingers were filled with gold: on the contrary, this Chancellor, the poorer and meaner the Suppliant was, the more affably he would speak unto him, the more attentively he would hearken to his cause, and with speedy tryal dispatch him. For which purpose he used commonly every afternoon to sit in his *Hall*, that if any Person whatsoever had any suit unto him, they might the more boldly come into

his presence, and open their complaints before him. To shew his integrity, he professed: *If the parties will at my hands call for justice, though my Father, whom I dearly love, stood on the one side, and the Divel, whom I extremely hate, stood on the other, his cause being good, the Devil should have right.*

14. The *Bishops* (considering his learned works in defence of religion, and knowing that (for all his Princes favour) he was no rich man, nor advanced in yearly revenues, as his worthinesse deserved) agreed together in *Convocation*, and concluded upon a sum of *four or five thousand pounds* to recompence him for his pains. *Tonstal* and some other Bishops repaired to him, and declared, That albeit they could not according to his deserts so worthily requite him as they gladly would, but must refer that only to the *goodness of God*; yet for a small part of recompence, in respect of his estate so unequal to his worthinesse, in the name of their whole Convocation, they presented to him that sum, which they desired him to accept of. To whom he answered: *That like as it was no small comfort to him, that so wise and learned men so well accepted of his doings, for which he never intended to receive reward but at the hands of God only, to whom alone was the thanks thereof chiefly to be ascribed; so also he most humbly thanked the Honors for their bountiful consideration;*

But, for all their importunity, they could not [illegible] ſten it upon him, nor would he ſuffer them to [illegible] ſtow it upon his wife and children.

15. He behaved himſelf in his office of [illegible] Chancellorſhip (for the ſpace of two years and [illegible] half) ſo *wiſely* that none could mend his do[illegible] ſo *uprightly* that none could take exception a[illegible] him, ſo *dextrouſly* that (tis to be ſuppoſed) n[illegible] any man before or ſince did that which h[illegible] For he had taken ſuch order for the diſpatch [illegible] of all mens cauſes, that on a time ſitting as Ju[illegible] there, and having finiſhed one cauſe, calling [illegible] the next to be heard, anſwer was made, *T[illegible] there was not one cauſe more depending.* This he c[illegible] ſed to be ſet down upon *Record.*

16. After he had obtained of the King a [illegible] *charge* from his office, he fell into his Majeſtie[illegible] diſpleaſure about the *Marriage.* And then was h[illegible] accuſed for receiving a *bribe* from one *Vaugha[illegible]* wife. The matter being laid to his charge befo[illegible] the Council, he confeſſed, that a gilt Cup bein[illegible] (long after a certain Decree) brought him for [illegible] new years gift, and preſſed on him, in courte[illegible] *he received it.* Whereupon his Adverſary wit[illegible] much joy ſaid, *Lo, my Lords, did I not tell you, that you ſhould find the matter true?* Sr *Thomas* deſiring their Lordſhips to hear him out, *It is true,* ſaid he, *I did, being much urged, receive that Cup, but immediately cauſed my Butler to fill it with wine,* [illegible] *drank*

*drank to the Gentlewoman, and freelie gave it to her again to be presented to her husband, as a New years gift for him.* This being testified presently upon oath of the party her self and others, the mountain was delivered of a Mouse.

17. After the King's indignation against Sir *Thomas More*, the Duke of *Norfolk* and He chanced to fall in discourse, and amongst other talk, the Duke said unto him, *By the Masse, Mr More, it is perillous striving with Princes, and therefore I would wish you somewhat to incline to the Kings pleasure. For,* Indignatio Principis mors est. *Is that all, my Lord,* said Sir *Thomas, Then in good faith is there no more difference betwixt your Grace and me, but that I shall dye to day and you to morrow.*

18. When he was sent unto the Tower (for not swearing to the Oath of Supremacy and Succession) at his entrance there, the Porter demanded of him his upper garment. *Mr Porter,* said he, *here it is:* and took off his Cap and gave it him: *I am sorrie it is no better for thee.* No Sir, said the Porter, *I must have your Gown,* which he gave him.

19. The Lieutenant coming into his chamber to visit him, professed himself obliged by former favours to entertain him nobly: which since he could not do for fear of the Kings displeasure, he prayed him to accept of his good will, and

such [illegible] as he had: *Master Lieut* (quoth Sir *Thomas*) *I believe you are my fri thank you for your good will, and I assure you not mislike my cheer: but whensoever I do, then t me out of your doors.*

20. In the Tower, he had begun a Div Treatise *of the Passion of Christ*, and when came to these words of the Gospel, (*And t laid hands on him and held him*) they took fr him all his Books, Ink, and Paper, so that could go on no further. Afterwards, he appl himself holly to *Meditation*, keeping his Ch ber windows fast shut and very dark; the o sion whereof the Lieutenant asking; *It is t* (said he) *when all the wares are gone to shop.*

21. After he had received the sentence death, he said to the Judges: *My Lords, a read that Paul consented to the death of Stephen, yet be they now both Saints in Heaven, and shall tinue there friends for ever; so I verily trust, shall therefore right heartily pray, that though Lordships have been now Judges on earth to my demnation, we may yet hereafter all meet toget Heaven merrily to our everlasting salvation. A I pray God preserve my Soveraign Lord the K and send him faithful Councellors.*

* See the rest, if you please, in this *English* W ter, or in *Stapleton's* Latin book, *De tribus Tho*

VII

# VII.

## Sr HENRY WOTTON.

*Out of his Life written by Mr* Iz: Walton.

D. Roberto Jones, Rect. de Leckhampton.

1. SIR *Henry Wotton* was born An. 1568. in *Boston-Hall*, in the Parish of *Boston Malherb*, in the fruitful Country of *Kent*: both *House* and *Church* seated within a fair Park of the *Wottons*, on the brow of such a hill as gives the advantage of a large prospect, and of equal pleasure to all beholders. But they are not remarkable for any thing so much, as for that the memorable *Familie* of the *Wottons* have so long inhibited the one, and now lie buried in the other, as appears by their many *Monuments* in that Church; the *Wottons* being a Family, that hath brought forth divers Persons eminent for *Wisdom* and *Valour*, whose Heroick Acts and

Noble Employments, both in *England* and Forein parts, have adorned themselves and the Nation.

2. *Thomas Wotton* (the *Father* of our *Henrie*) was a *Gent.* excellently educated and studious in all the liberal *Arts*: who, although he had many invitations from Queen *Elizabeth* to change his *Countrie* recreations and retirement for a Court *life*, offering him a *Knighthood* (she was then with him at his *Bocton-hall*) and to be but as an earnest of some more honorable and more profitable imployment under her, yet he humbly refuseth both; *being a man of great modestie, of most plain and single heart, of an antient freedom and integritie of mind*: A commendation, which Sir *Henrie* took occasion often to remember with great gladness, and thankfully to boast himself to be *Son of such a Father*: from whom indeed he derived that noble *Ingenuitie* that was alwaies professed by himself, and which he ever commended and cherished in others.

3. Of this Family was *Nicholas Wotton Doctor of Law*, and sometime *Dean of Canterburie*: a man whom God did not only blesse with a long life but with great abilities of mind, and an inclination to employ them in the service of his Country; as is testified by his several imployments having been sent *nine times Embassador* unto forein Princes, a Privy Councellor to K. *Henry* *Edward*

*Edward* 6. Q. *Marie* and Q. *Elizabeth*: who imployed him three several times for setling of peace between *England*, *Scotland* and *France*, who also offered him the *Archbishoprick of Cant.* but he refused it, and dyed not rich, though he had lived in the time of dissolution of Abbies. *He dyed* (saith learned *Camden*) *full of commendation for Wisdom and Pietie.*

4. The Father of Sir *Henrie* after the death of his first wife resolved, if he should marry again, to avoid three sorts of persons; namely, *those that had children, or had law suits, or were of his kinred.* And yet, following his own Law-suits, he met in Westminster-hall with one Mrs *Morton* widow, (daughter to Sir *William Finch* of *Kent*) who was also ingaged in several suits in Law: and observing her *Comportment* at the time of hearing one of her Causes before the Judges, he could not but at the same time both compassionate her *condition*, and so affect her *person*, that although there was in her a concurrence of all those accidents against which he had resolved, yet he sollicited her for a wife and obtained her. By her he had our *Henrie*, his youngest son.

5. His *Mother* was Tutoresse to him during his childhood: for hich care and pains he paid her every day with such visible signs of future perfection in learning, as turned her imployment into a *pleasing trouble.* After, his *Father* took him

him into his particular care, and disposed of
to a *Tutor* in his own house: and when time
diligent instruction had fitted him (which
very early) he was sent to *Winchester* Schoo
place of strict Discipline and Order, that he
might in his youth be molded into a method
*living by rule*. And that he might be confirm
in this *Regularitie*, he was at a fit age remov
from that School to *New Coll:* in *Oxford*.

6. There he continued till about the
year of his age, and was then transplanted to
*Queens* Coll. where within that year he wrote
*Play* for their private use, *the Tragedie of T*
*credo*, so well, that the gravest of that Soci
declared, he had in a slight exercise given
early and a solid testimony of future abilitie
About the 19th year of his age, he proceed
*Master of Arts*, and at that time read in La
three Lectures *De oculo*: wherein, having descr
bed the form, motion, curious composure of
*eye*, &c. in the conclusion he took a fair occa
to beautifie his discourse with a commendation
the blessing and benefit of seeing; so exactly a
Rhetorically, as, among other admirers, caus
that learned *Italian Albericus Gentilis* (then pro
fessor of the Civil Law in *Oxford*) to call him
*Henrice mi ocelle*; which dear expression of
was used by many other persons of note, during
his stay in the *Universitie*.

7. After

7. After his *Optick Lecture*, he was taken into such a bosom friendship with *Gentilis*, that if it had been possible, he would have breathed all his excellent knowledge both of the *Mathematicks and Law* into the breast of his *dear Henrie* (for so he used to call him) and though he was not able to do that, yet there was in Sir *Harrie* such a propensity and connaturalnesse to the *Italian language* and those studies whereof *Gentilis* was a great Master, that this friendship between them did dayly increase and proved dayly advantageous to Sir *Henrie* for the improvement of him in several Sciences. Among his other friends in *Oxford*, I must not omit the mention of a love there begun between him and Dr *Donne* (whom, he of this nation, who pretends to learning or ingenuity, and is ignorant of, deserves not to know.) This *friendship* was generously elemented, and as it was begun in their *Youth* in the University, and there maintained by correspondent inclination and studies, so it lasted till *Age* and *Death* forced a separation.

8. The year after Sir *Henrie* proceeded *Master of Arts*, his Father (whom he did never mention without this or some like reverential expression, *That good man my Father*) changed this for a better life, leaving to Sr *Henry*, as to his other younger sons, a rent charge of an *hundred Marks* a year to be paid for ever out of one of his

his Mannors of a much greater value. About two years after, being about two and twenty, and having to his great *Wit* added the ballast of *Learning*, he laid aside his Books, and betook himself to *travel* and a more general conversation with Mankind: imploying the remaining part of his youth to purchase the rich treasure of *forein knowledg*. Of which, both for the secrets of nature, the dispositions of many Nations, their several Laws and Languages, he became the possessor in a very large measure.

9. In his *Travels* (which was almost *nine years* before his return into *England*) he stayed but one year in *France*, and most of that in *Geneva*: where he became acquainted with *Theodore Beza*, (then very aged) and with *Isaac Casaubon*, that most learned man. *Three* of the remaining eight years were spent in *Germanie*, the other *five* in *Italy* the stage on which God appointed he should act a great part of his life) where both in *Rome*, *Venice*, and *Florence*, he became acquainted with the most eminent men for learning and all manner of *Arts*, as *Picture*, *Sculpture*, *Chymistrie*, *Architecture*, and divers other manual Arts, even Arts of inferiour nature: of all which he was a most dear *lover*, and a most excellent *Judge*.

12. He returned out of *Italy* into *England* about the 30th year of his Age, being then noted by many, both for his person and comportment.

For

For indeed he was of *a choice shape*, tall of *stature*, and of a most pleasant *behaviour*: which was so mixed with sweet *discourse* and civilities, as gained him much love from all persons with whom he entred into an acquaintance. And whereas he was noted in his youth to have a sharp wit and apt to jest; That, by time, travel and conversation, was so polished and made useful, that his *company* seemed to be one of the *delights of mankind*. In so much as *Robert* Earl of *Essex* (then one of the darlings of fortune) invited him first into a friendship, and after a knowledge of his great abilities, to be one of his *Secretaries*. After the Earls *Apprehension*, he passed into *France* and thence into *Italy*. After some stay in *France*, (where he met with his old friend *Vietta*, then Secretary to the great Duke) he went the fourth time to visit *Rome*, and injoyed the company of his friends (notwithstanding his Religion) in the *English Colledge*, and satisfied himself concerning some *curiosities*.

11. After his return to *Florence*, the *Duke* having intercepted certain Letters that discovered a design to take away the life of the then King of *Scots*, sent Sir *Henrie* to impart it to the King, under the name of *Octovio Baldi* an *Italian*. Having deliverd his Letters and Message, and privately told the King that he was indeed an *English-man*, he abode there three months with much

much pleasure to his Majestie, and so returned to *Florence* with a fair account of his imployment. Queen *Elizabeth*, some few months after departed, and King *James* was proclaimed. When he was come into *England*, he commanded the Lord *Wotton* to send for his Brother *Henrie*. Being brought to the King, he took him in his arms and bade him welcome by the name of *Octovio Baldi*, saying, *He was the most honest, and therefore the best dissembler that ever he met with*; adding, *Since I know you neither want learning, travel nor experience, and that I have had so real a testimony of your faithfulness and abilities to manage an Embassage, I shall make use of you in that kind hereafter.* And indeed the King did so, most of those 22 years of his raign: but before he dismist *Octavio Baldi* from his present attendance upon him, he restored him to his old name of *Henrie Wotton*, by which he then *Knighted* him.

12. Not long after this, the *King* having resolved, according to his Motto, *Beati pacifici*, to have a friendship with his neighbour Kingdoms of *France* and *Spain*; and also for divers weighty reasons to enter into an alliance with the *State of Venice*; and to that end to send *Ambassadors* to these several places; did propose the choice of these employments to Sir *Henrie Wotton*. Who considering the smalness of his own *estate* (which he never took care to augment) and knowing the

Contri

*Courts* of great Princes to be sumptuous and necessarily expensive, inclined most to that of *Venice*, as being a place of more retirement and best suiting with his *Genius*, who did ever love to joyn with businesse *studie* and a tryal of natural *experience*; for which, fruitful *Italy*, *that darling of nature, and cherister of all arts*, is so justly famed in all parts of the Christian World. Having therefore resolved upon *Venice*, and a large allowance being appointed by the King for his voyage thither, and a settled maintenance during his stay there, he left *England*, nobly accompanied through *France* to *Venice* by Gentlemen of the best Families and Breeding that this Nation afforded. Sir *Albertus Morton* his Nephew went his *Secretarie*, and *William Bedel*, a man of choice learning and sanctified wisdom, his *Chaplain*. 13. *An.* 1605. Sir *Henrie Wotton* was received by the State of *Venice* with much honour and gladnesse, both for that he deliverd his Embassage most elegantly in the *Italian Language*, and came also in such a juncture of time, as his Masters friendship seemed useful for that Republick. In the contention with the *Pope* (which lasted several years) the *Venetians* still acquainted K. *James* with their proceedings, by the help of Sir *Henrie Wotton*, Mr *Bedel*, and *Padre Paulo*, whom the *Venetians* did then call to be one of their *Consultors of State*, and with his pen to defend their cause.

cauſe. Which was by him ſo performed, that the *Pope* ſaw plainly, he had weakned his power by exceeding it, and offered the *Venetians Abſolution* upon very eaſie terms; which the *Venetians* by ſlighting, did at laſt obtain by that which was ſcarce ſo much as a ſhew of acknowledging it. Theſe contests were the occaſion of *Padre Paulo* his knowledge and intereſt with K. *James*: for whoſe ſake principally Father *Paulo* compiled that eminent *Hiſtorie of the Council of Trent*. Which Hiſtory was, as faſt as it was written, ſent in ſeveral ſheets in Letters by Sir *H. Wotton*, Mr *Bedel* and others unto K. *James*, and the then K. of *Cant*: in *England*, and there firſt made publick both in Engliſh and in the Univerſal Language.

14. For eight years after Sir *Henrie Wotton's* going into *Italie*, he ſtood fair, and highly valued but at laſt became much clouded by this accident. Being merry with his friends at *Auguſta* (men of the beſt note for learning and ingenuouſneſs, the *Virtuoſi* of that Nation) he was requeſted by *Chriſtopher Flecamore* to write ſome Sentence in his *Albo* (a book of white paper, which for that purpoſe many of the *German* Gentry uſually carry about them) and conſenting to the motion, took an occaſion from ſome accidental diſcourſe of the preſent company, to write a pleaſant definition of an Embaſſador in theſe very words: *Legatus eſt Vir bonus peregrè miſſus ad mentiendum Reipub.* cauſa.

ausa: which Sir *Henrie* could have been content should have been thus Englished: *An Ambassador is an honest man sent to lie abroad for the good of his Countrie.* But the word for *lie* (being the hinge upon which the conceit was to turn) was not so expresse in *Latin* as would admit (in the hands of an enemy especially) so fair a construction as Sir *Henrie* thought in *English.* This coming to the knowledge of K. *James* by the malicious pen of *Caspar Scioppius*, much offended his Majestie: and this caused Sir *Henrie Wotton* to write two *Apologies*, one in Latin to *Velserus*, and another to K. *James*: which were so ingenuous, so clear, and so choicely eloquent, that his Majestie (who was a pure Judge of it) could not forbear to declare publickly, *That Sir H. Wotton had commuted sufficiently for a greater offence.* And now, as broken bones well set become stronger; so Sir *Henrie Wotton* did not only recover, but was much more confirmed in his Majesties favour.

15. And his *Interest* still increased with the Duke *Leonardo Donato*: after whose death (as though it had been an entaild love) it was stillfound living in the succeeding Dukes, during all the time of his employment to that State; which was almost 20 years. All which time he studyed the Dispositions of those Dukes, & the Consultors of State; wel knowing, that he who negotiates a continual business and neglects the *studie of dispositions*, usually fails

fails in his propoſed ends: But this Sir H. Wotton did not. For by a fine ſorting of fit Preſents, curious and not coſtly *entertainments*, always ſweetned by various and pleaſant diſcourſe, by his choice application of ſtories, and his ſo elegant delivery of all theſe, even in their Italian Language, he firſt got, and ſtill preſerved ſuch intereſt in the State of *Venice*, that it was obſerved (ſuch was either his *merit* or his *modeſtie*) they never denyed him any *requeſt*.

16. When he had attended the Emperour and German Princes eight months, to incline them to equitable conditions for the Reſtoration of the Queen of *Bohemia* and her Deſcendants to their Patrimonial Inheritance of the *Palatinate*, and had brought the buſineſſe to a probability of ſucceſſe; but after a victory gotten by the Imperial Army, ſaw the face of peace altered: at his departure from the *Emperour*, he was ſo bold, as humbly to adviſe him *to uſe his Victorie ſoberly, and ſtill put on thoughts of peace.* Which advice though it ſeemed to be ſpoke with ſome paſſion, yet was taken in good part by the Emperour, who was ever much pleaſed with his carriage, all the time that he reſided in his Court; and ſaid, *That though the King his Maſter was looke on as an Abetter of his enemie the Palsgrave, yet he took him to be a Perſon of much honour and merit, and did therefore deſire him to accept of that*

Jewel,

*Jewel, as a testimonie of his good opinion of him*: which was a Jewel of Diamonds of more value than a *thousand pounds*. This was received with all circumstances and terms of honour by Sir *H. Wotton*: but the next morning at his departing from *Vienna*, at his taking leave of the *Countess of Salvina*, an *Italian* Lady, in whose house the Emperour had appointed him to be lodged and honourably entertained; *He acknowledged her merits, and besought her to accept of that Jewel, as a testimonie of his gratitude*: presenting her with the same that was given him by the Emperour. Which being suddenly discovered by the Emperour, was by him taken for a high affront, and Sir *H. Wotton* told so. To which (in the *nobleness* of his mind) he repli'd: *That though he received it with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an Enemie to his Royal Mistresse*: for so the Queen of *Bohemia* was pleas'd he should call her.

17. Many other of his *Services* to his Prince, and this Nation might be insisted on, as his procuration of Privileges and courtesies with the *German* Princes and the Republick of *Venice* for the English Merchants, his releasing and relieving many hundred captivated *English soldiers*, and sending them back in a comfortable condition to thank God for their lives and libertie, in

their

their own Nation: but I must hast to bring Sr H. Wotton in an instant from *Venice* to London whither he returned that year in which K. James dyed.

18. The *King* had, for the reward of his forein service, promised him the reversion of the *Office*, which was fit to be turned into present money, and also granted him the Reversion of the *Master of the Rolls* place, if he outlived that ritable Sir *Julius Cæsar*, who then possessed it and then grown so old that he was said to be kept alive, beyond natures course, by the *prayers* of those many *poor* which he dayly relieved. Mean while, his condition requir'd present support. For in the beginning of these imployments he sold to his elder brother the Lord *Wotton* the *Rent-charge* left by his good Father, and (which is worse) was now at his return *indebted* to several persons, whom he was not able to satisfie, but by the *Kings* payment of his *Arrears*: He had brought into *England* many servants; of which some were *German* and *Italian Artists*. This was part of his condition, who had many times hardly sufficient to supply the occasions of the day. (For it may by no means be said of his providence as himself said of Sir *Philip Sidney*'s wit, That *it was the very measure of congruitie.*) he being alwaies so careless of mony, as though our Saviours words, *Care not for to morrow*, were to be literally understood.

19.

19. But it pleased God, that in this juncture of time, the *Provostship* of his Majesties College of *Eaton* became void by the death of *Murray*, for which there were (as the place deserv'd) many earnest and powerful Suitors to the King. Sir *Henrie*, who had for many years *rolled the restlesse stone* of a State employment, and knowing experimentally, that the great blessing of sweet content was not to be found in multitudes of men or businesse, and that a *College* was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his Age (being now almost threescore years) seemed to require; did therefore use his own and the interest of all his Friends to procure it. By which means, and quitting the King of his promised reversionary Offices (and by a piece of honest policy) he got a grant of it from his Majestie.

20. And this was a fair settlement to his mind: but *money* was wanting to furnish him with those necessaries which attend removes and a settlement in such a place. To procure that, he wrote to his old friend Mr *Nicholas Pey* (in whom was a *radicated honestie* and true gratitude to the Family, having been preferd at Court by the Lord *Wotton*) to use all his interest to procure five hundred pounds of his *Arrears*; for lesse would not settle him at the College, and the want of it *wrinkled his face with cares* ('twas his own ex-

preſſion) and that being procur'd he ſhould the next day after find him in his College, and *Invidia remedium* writ over his ſtudy door.

21. This mony being procured, and he being ſettled according to the deſires of his heart (the College being to his mind as a quiet harbour to a Seafaring man after a tempeſtious voyage) his firſt ſtudy was the *Statutes* of the College: by which he conceiv'd himſelf bound to enter into *Holy Orders*, which he did, being made Deacon with convenient ſpeed. Shortly after, as he came in his *Surplice* from the Church-ſervice, an old friend, a perſon of quality, met him ſo attired, and joyed him: to whom Sir *H. Wotton* replyed, *I thank God and the King, by whoſe goodneſſe I now ſtand in this condition, a condition which the Emperour Charles the fifth ſeemed to approve, &c. I daily magnifie my God for this particular mercie of an exemption from buſineſſe, a quiet mind and a liberal maintenance, even in this part of my life, when my Age and infirmities ſeem to ſound me a retreat from the pleaſures of this world, and invite me to contemplation; in which I have ever taken the greateſt felicitie.*

21. After his cuſtomary publick *Devotions*, his uſe was to retire into his Study, and there to ſpend ſome hours in reading the *Bible* and Authors in Divinity, cloſing up his Meditations with private *prayer*. This was, for the moſt part, his

his employment in the forenoon. But, when he was once sate at *Dinner*, then nothing but cheerful thoughts possess'd his mind, and those still encreased by constant *companie* at his Table such persons as brought thither additions both of learning and pleasure. But some part of most daies was usually spent in *Philosophical conclusions*. Nor did he forget his innate pleasure of *Angling*; which he did usually call, *his idle time, not idly spent*: saying, *He would rather live five May-months, than fortie Decembers*. He was a great lover of his neighbors, and a bountiful entertainer of them very often at his *Table*; where his *meat* was choice, and his *discourse* better.

22. He was a constant *cherisher* of all those *Youths* in that School, in whom he found either a constant diligence, or a *genius* that prompted them to learning. For whose encouragement he was] (beside many other things of necessity and bounty) at the charge of setting up in it two rows of *Pillars*, on which he caused to be drawn the *pictures* of divers of the most famous *Greek and Latin Historians, Poets and Orators*; perswading them not to neglect Rhetorick, *Because Almightie God has left mankind Affections to be wrought upon*. And he would often say, *That none despised Eloquence, but such dull Souls as were not capable of it*. He would also often make choice of *Observations* out of those Historians and Poets:

but he would never leave the School with
dropping some choi e Greek or Latin *Apoth*
or Sentence, such as were worthy of a room in
memory of a growing Scholar. He was plea
constantly to breed up one or more hopely *Y*
which he picked out of the *School*, and took
his own domestick care, and to attend him at
meals: Out of whose behaviour and discou
he gathered observations for the better comple
ting of his intended work *of Educatien*;
which, by his still striving to make the who
better, he lived to leave but part of posterity.

23. He was a great enemy to wrangling D
*sputes of Religion.* Having in *Rome* made acqua
tance with a pleasant Priest, who invited hi
one evening to hear their *Vesper-musick*
Church; the Priest seeing Sir *Henrie* stand
scurely in a corner, sends to him by a boy of
Quire this question writ in a small piece of pap
*Where was your Religion to be found before Luth*
To which question Sir *Henrie* presently und
writ, *My religion was to be found then, where your*
*not to be found now: in the written word of God.*
another that asked him, *Whether a Papist may*
*saved*, he replyed, *You may be saved without kn*
*ing that: look to your self.* To another, whose ea
nestnesse exceeded his knowledge, and was
railing against the Papists, he gave th
advice; *Pray Sir forbear, till you have studied*
*points*

points better: for the wise Italians have this Proverb, He that understands amisse, concludes worse. And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God.

24. And to another that spake indiscreet and bitter words against *Arminius*, I heard him reply to this purpose: *In my travels, I rested almost a year at Leyden, where I entred into an acquaintance with Arminius, then Professor of Divinitie in that Universitie, a man much talkt off in this Age, which is made up of opposition and contrariety. And indeed, if I mistake not Arminius in his expressions (as so weak a brain as mine is may easily do) then I know and differ from him in some points: Yet, I professe my judgment of him to be, that he was a man of most rare learning; and I know him to be of a most strict life, and of a most meek spirit. ---And doubtlesse many middle witted men (which yet may mean well:) many Scholars that are not in the highest Form for learning (which yet may preach well:) do justly fall under the reproof of S. Jude, for being busie-bodies, and for medling with things they understand not.*

25. This is some Account both of his Inclination and the Imployment of his time in the College: where he seemed to have his *Youth renewed* by a continual conversation with that learned Societie, and a dayly recourse of other friends of choicest breeding and parts: by which

that great blessing of a *cheerful heart* was still maintained, he being alwaies free, even to the last of his daies, from that *peevishnesse* which usually attends *age*. Yet his mirth was sometimes dampt by the remembrance of divers old *debts*: and finding some decaies of health, he did, about two years before his death, that none should be a looser by it, make his *last Will*. Concerning which a doubt still remains, whether it discovered more *holy wit* or *conscionable policie*; but there is no doubt, but that his chief design was a Christian endeavour, that his debts might be satisfied, (*as appeareth by this part of it.*)

"To my Lords Grace of *Cant:* now being, I "leave my *picture of divine love*, rarely copied "from one in the Kings Galleries of my pre- "sentation to his Majestie: beseeching him to "recieve it as a pledge of my humble reverence "to his *great wisdom*. And to the most worthy "L. B. of *London*, Lord high Treasurer of *Eng-* "*land*, in true admiration of his *Christian sim-* "*plicitie* nd contempt of earthly pomp, I leave "a *Picture* of *Heraclitus* bewailing, and *Democri-* "*tus* laughing at the world: most humbly be- "seeching the said Lo. Archb. his Grace, and "the Lo. B. of *London*, of both whose favours "I have trusted in my life time, to *intercede* with "our most Gracious Soveraign after my death,

"in

"in the bowels of Jesus Christ, that out of "compassionate memory of my long services "(wherein I more studyed the *publick Honour* "than mine own Utility) some order may be "taken out of my *Arrears* due in the Exchequer "for satisfaction of my *Creditors*, &c.

Accordingly, conscionable satisfaction was given for his just debts.

26. He went usually once a year, if not oftner, to the beloved *Bocton-hall*: where, he would say, he found both *cure* for all cares by the company (which he called the *living furniture*) of that place, and a restorative of his *health* by the connaturalnesse of that which he called his *genial air*. He yearly went also to *Oxford*: but the Summer before his death he changed that for a jorney to *Winchester* College. And as he returned said to his companion: *How useful was that advice of a holy Monk, who perswaded his friend to perform his customarie devotions in a constant place: because in that place, we usually meet with those thoughts which possessed us at our last being there. And I find it thus far experimentally true, that at my now being at that* School, *seeing that verie place where I sate when I was a boy, occasioned me to remember those thoughts of my Youth which then possessed me*, &c.

27. After his return from *Winchester*, he fell into a dangerous *fever* which weakned him much:

he

he was then also much troubled with a continual short *spitting*; but that infirmity he seemed to overcome in a good degree by leaving *Tobacco*, which he had taken somewhat immoderately. And about two months before his death (Oct. 1639.) he again fell into a *fever*, which though he seemed to recover, yet these still left him so weak, that those common infirmities (which were wont like *civil friends* to *visit* him, and after some short time to *depart*) came both oftner, and at last took up their constant habitations with him, still weakning his body. In the beginning of *December* following he fell again into a *Quartan fever*; and in the tenth fit, his better part, that part of Sir *Henrie Wotton* which could not dy, put off mortality, with as much content and chearfulnesse, as humane frailty is capable of, being in perfect peace with God and man.

His Epitaph by himself.

*Hic jacet hujus sententiæ primus Author,*
Disputandi pruritus, Ecclesiarum scabies,
*Nomen alias quære.*

Another sentence wherein he delighted:
*Animas fieri sapientiores quiescendo.*

Another, *Amor unit omnia.*

*Ob. Etonæ, Anno Sal.* 1639. *Ætat.* 72.

VIII.

# VIII.

## Mr WILLIAM BEDEL,

## Bishop of Kilmore.

*Out of Mr* Iz: Walton, *and Bish:* Hall.

D. Thomæ Carles, Rect. de Barnesley.

1. WHen King *James* sent Sr *Henrie Wotton* Embassador to the State of *Venice*, he sent also an Embassador to the King of *France*, and another to the King of *Spain*. With the Embassador of *France* went *Joseph Hall* (*late B. of N.*) whose many and useful *Works* speak his great merit: with the Embassador of *Spain*, *Fa. Wadsworth*: and with Sir *Henrie Wotton*, *William Bedel*.

2. These three *Chaplains* to these three Embassadors,

bassdors, were all bred in *one Universitie*, all of *one College*, all Beneficed in *one Diocese*, and most dear and entire *friends*. But in *Spain* Mr *Wadsworth* met with *temptations* or reasons, such as were so powerful as to perswade him (who of the three was formerly observed to be the most *averse* to that *Religion* that calls it self *Catholick*) to disdain himself a Member of the *Church of England*, and declare himself for the *Church of Rome*, discharging himself of his Attendance on the Embassador, and betaking himself to a *Monasterie life*; in which he lived very *regularly*, and so dyed.

3. When Mr *Hall* came into *England*, he wrote to Mr *Wadsworth* (tis the first *Epistle* in his *Decads*) to perswade his *return*, or the reason of his *Apostacie*. The *Letter* seemed to have many expressions of *love*, and yet there was something in it that was so unpleasant to Mr *Wadsworth*, that he chose rather to acquaint his old friend Mr *Bedel* with his Motives.

4. By which means there past between Mr *Bedel* and Mr *Wadsworth* very many *Letters*, which be extant *in print*, and did well deserve it: for in them there seems to be a controversie, not of *Religion* only, but, who should answer each other with most *love and meekness*. Which I mention the rather, because it seldome falls out so in a *Book-war*.

5. Mr *Hall* in an Epistle to Mr *Bedel* at *Venice*, having

having lamented the death of our late *Divines*, addeth: What should this work in us, but an *imitation*, yea (that word is not too big for you) an *emulation* of their worthinesse? The *Church*, our *Mother*, looks for much at your hands: She knows how *rich* our common *Father* hath left you: She notes your *graces*, your *oportunities*, your *imployments*: She thinks you are gone so *far*, like a good *Merchant*, for no small *gain*, and looks you shall come home well *laded*. Let me perswade you to gratifie us at home with the publication of that your exquisite *Polemical Discourse*, whereto our conference with Mr *Alablaster* gave so happy an occasion. You shall hereby *clear* many truths, and *satisfie* all Readers: yea I doubt not, but an *Adversarie*, not too perverse, shall acknowledge the *truths* victory and *Yours*.

6. In a *Letter* of Sir *Henrie Wotton*'s to the King, is mentioned a Petition to his Majestie from persons directed hither by the good wishes of the *Arch-bishop of Armagh*, to make Mr *Bedel* (then Resident upon a small Benefice in *Suffolk*) Governour of *Dublin College* for the good of that Society. And Sir *Henrie* himself being required to render some *testimonie* of Mr *Bedel*, long his Chaplain at *Venice*, in the time of his first employment there, goeth on thus:

I

I am bound in all *conscience of truth* (so far as your Majestie will vouchsafe to accept my poor judgment) to affirm of him, that I think hardly a *fitter* man for that *charge*, could have been propounded unto your Majestie in your whole Kingdom, for singular *erudition* and *pietie*, and *conformitie* to the Rites of the Church, and zeal to advance the Cause of God: wherein his *Travels* abroad were not obscure, in the time of the excommunication of the *Venetians*.

7. *Then he certifies the King*: *This* is the Man whom *Padre Paulo* took, I may say, into his very *soul*; with whom he did *communicate* the inwardest thoughts of his heart; from whom he professed to have *received* more knowledge in all *Divinitie*, both *Scholastical* and *Positive*, than from any that he had ever practised in his daies. Of which all the passages were well known to the *King* your Father of most blessed Memory.

8. *And so he concludes in these words*: With your Majesties good favour I end this needlesse office: for the general fame of his *learning*, his *life*, and Christian *temper*, and those religious *labours* which himself hath Dedicated to your Majestie, do better describe him then I am able.

9. Mr

9. Mr *Bedel* was (to the great joy of Sir *Henrie Wotton*) made *Governor* of the said *Colledg*: and, after a fair *discharge* of his duty and trust there, he was thence removed to be *Bishop of Kilmore*. In both which places, his *life* was so holy, as seemed to equal the *primitive* Christians: for, as they, so he kept all the *Ember-weeks*, observed (besides his private devotions) the *Canonical hours* of prayer very strictly; and so he did all the *Feasts* and *Fast-daies* of his Mother the Church of *England*: his *patience* and *charitie* were both such, as shewed *his affections were set upon things above*.

10. Indeed his whole life brought forth *the fruits of the Spirit*, there being in him such a remarkableness, that *he had a good report of those that were without*. Those that in point of Religion were of the *Roman perswasion* (of which there were many in his Diocese) did yet ever look upon him with respect and reverence; and testified it by a concealing and safe protecting him, in the late *horrid Rebellion* in *Ireland*: when the *furie* of the wild *Irish* knew no distinction of persons, yet there and then was he protected and cherished by those of a *contrarie* perswasion; and there and then he *dyed*, though not by violence.

11. With

11. With him were loſt many of his *learn* *Writings*, which were worthy of preſervati and, among the reſt, was loſt the *Bible*, whi by many years labour and conference and ſtu he had tranſlated into the *Iriſh Tongue*, wit an intent to have printed it for publick uſe.

# IX.

# M. *ANT. de DOMINIS*, Dean of *Windsor*.

*Out of* Dr Barwick.

D. Roberto Glyn,, Rect. de Risington p.

1. ABout the year 1618. there came over into *England* that very *learned*, though *unfortunate* man, *Marcus Antonius de Dominis*, Arch-bishop of *Spalato*, Primate of *Dalmatia*, &c. Which, (as he was wont to glory,) was St *Hieroms* Native Country, as well as his.

2. This

2. This great Scholar, (after he had so profoundly asserted the *truth* of Christian Religion as it is professed and practised in the Church of *England*, in so many particulars against the errors and Corruptions of the See of *Rome*, in his Learned and laborious books, *De Republica Ecclesiastica*; and had also from the *Kings* bounty received so great incouragements for his honorable supports, as the Deanry of *Windsour* and Mastership of the *Savoy*, besides many rich and yearly *presents*, not only from the *Bishops* and *Clergy*, but also from the *Nobilitie* and *Gentrie*. Was so far wrought upon by that Politician Count *Gondamar*, the Spanish Embassador then in *England*, and other instruments of the See of *Rome* (that sought his ruin under some specious pretences,) as to take up a resolution of returning to *Rome*; and could not be disswaded from it by his true friends, that really endeavoured his security. Among whom Bishop *Morton* was neither the least not last, who very earnestly advised him, both by word and writing, not to venture himself upon such a hopeless and hasardous journy.

3. The Arch-bishops pretence was very plausible and commendable (and how real he was in it, must be left to God,) namely, to negotiate an *unitie in Religion* between the Church of *Rome* and

and the Church of *England*, upon those moderate grounds which he had laid down, and so well defended in his learned and laborious *Works* printed here at *London*. He applauds himself in the excellency of the work, in removing the *Schism*; and of the honour in becoming a *Repairer of the breach*, and of the reward which is promised to the *peace makers*. And he thought himself the more likely to go through with his work, by reason of the seasonable *opportunities* he had at that time, when *Gregorie* the fifteenth was newly chosen *Pope* who had been of his old and intimate acquaintance, brought up in the same *school* and *College* with him. And however, he was resolved to make an *attempt*; because if he failed in it, he hoped he should lose nothing but his *labour*; for as for his *Indemnities*, *Count Gondamar* had promised him the *securities* of the King of *Spain* his Master. But how well this promise was perform'd, will appear by the Sequel.

4. While he was swelled up full with this promise and these hopes, Dr *Morton* the Bishop of *Lichfield* and *Coventrie* coming to visit him, had this ensuing *discourse* with him, (among many others) which I have often heard him repeat with pleasure, and shall therefore insert it; and the rather, because it shews us of how

little authority the *Council of Trent* would be, if it were not for the terrour of the *inquisition*. Leichf. *Domine quid tibi in animo est? Anne convertere Papam? Atque etiam conclave papale?* Spal: *Quid ni domine? Anne existimas eos adeo obstinatos esse, ut non possint converti?* Leichf: *Minime Domine; nec puto dominum Spalatensem deum esse, ut hoc possit præstare: Nostin enim concilium Tridentinum.* Spal. *Novi domine, & ausus sum ipsis dicere, Millies Mille sunt, etiam in Italia, qui huic concilio fidem nullam adhibeant.*

5. This discourse (and many other) having passed between them, they parted *friendly*. And not long after did this *Bishop* reinforce his *arguments*, with an addition of many more, in a long and learned *Epistle* to him. Wherein, (among other *Motives* to dissuade him from his journey) he used one, wherein he shewed himself a true *Prophet*, concerning the entertainment he was like to have at Rome. Which proved to be, that before he gat to *Rome* Pope *Gregorie* the fifteenth his old friend, was dead, and a *successor* chosen in his place: by whom this *Arch-bishop* was *imprisoned* in *Castro St Angelo*. Where he *died*, not without strong *suspition* of murder or poyson. And his body was afterward *burnt*, (as of an *Heretick*,) in *Campo Flori*.

6. I

6. I could here starve a problematical *question* concerning this learned *Arch bishop. Whether or no did he ever retract his works, which he published in print?* If he did, why did they at *Rome* burn his body for *Heresie*? If not, then they abused him in his life time, as well as after his death, in the *manifesto* which they put forth in his name, which was so learnedly *answered* by Dr *Crakanthrop.* There is but one way of avoiding this *Dilemma*, (and that will bring them into a greater strait than either of the other,) namely, That *they burnt him after his death for what he retracted in his life time*; and if they own this, they must withal proclaim their *injustice* and *cruelty* to the world. Let them take it in which sense they will, his reasons and arguments laid down and urged in his *learned works* will more condemn their cause than the altering of his opinion, (*supposing* but not *granting* that he ever altered it,) can tend to their advantage. Is any clear and convincing *Authorities*, from the holy *Scriptures*, *Councels*, argumentative to any indifferent person that is not wilfully prepossest; then his own dubious (perhaps imposed) authority can countervail.

7. His *Manifesto*, (if it was *his*) consisteth only in *affirming* or *denying* in bare words: in his *Works*, whatsoever is affirmed or denyed,

is *backt* with such convincing and irrefragable *arguments*, as no man hath taken the boldness in above *fortie* years since they were extant to undertake the *answering* of them.

# X.

## Mr *ABRAHAM WHEELOCK.*

D. Tho: Hyde, Biblioth. B. suum reddo.

1. THe excellent Mr *Wheelock* was descended of honest plain *Parents* in the Country: by whose pious care he was bred up at *School*, till he was sufficiently furnished with good learning and ripe years to salute the *Universitie*. At which time he was sent to *Kings College* in *Cambridge*: where he was so sedulous and succious, especially in the *Oriental* Languages, Hebrew, Arabick, Persian, &c. that he did not sooner obtain *Degrees* than *Fame*, both in the University and abroad.

2. After he had some years enjoyed the Degree of *Master of Arts* in the University, Sir *Henrie Spelman*, that rare Antiquary and lover

lover of his Country, did allow to him an Annuall stipend of *thirtie pounds*, to explain the *Saxon* Tongue publickly in the Schools: and the Noble sir *Thomas Adams* Alderman of *London* did, as long as Mr *Wheelock* lived, constantly confer upon him *fortie* pounds *per annum* for the maintenance of an *Arabick* Lecture, which Mr *Wheelock* likewise read publickly. And this they did, not only out of that respect, which they owed to the *Universitie*, but out of the great esteem they had of Mr *Wheelock*'s worth and merits: for, being assured of his great *Abilities*, they thought it not meet that so clear a *light* should be *hid*, but *shine* forth for the common benefit.

3. After this, in the year 1644, he set forth *Venerable Bede*'s *Historie* in *Saxon* and *Latin*, with the addition of his own learned *Notes*.

4. The next thing he attempted was to translate the *Persian Evangelists* into *Latin*: which he performed, and began to print some few chapters in Persian and Latin at *London*; whither he was called to be an helper in that great work of the *Biblia Polyglotta* set out by that famous Pillar of learning and religion Dr *Brian Walton*, late L. Bishop of *Chester*. But Mr *Wheelock* lived only so long as to see a *Specimen* of the now-mentioned *Biblia*, and not any entire part of it published.

5. Here

5. Here I must not omit, that, notwithstanding the *eminencie* of his learning, and the great *esteem* he had among persons of excellent worth, he was of such an *humble* deportment, even to the *meaneſt* of those that addressed themselves unto him, that I think, without prejudice to any other, in this particular he was *the Phœnix of his age.*

6. He dyed at *London*, being about 60 years of age, and lyeth buried in St *Botolphs Church* near Aldersgate.

7. I only adde the *grateful Testimonie* of learned *Wase* in the Preface to his exact Dictionary: *Clariſs. Dominus Wheelocus, Vir mihi totique Juventuti Cantabrigienſi cum honore memorandus, ut communis Doctor ac Pater; linguæ sax. idem ac Orientalium, imprimis vero Arabica profeſſor publicus.*

*FINIS.*


BIBLIOTHECA BODLEIANA

Wineb. comb Dispensation &c

Wells

William